Love Notes

Marriage and Family Life
taught by Sheikh Yasser Birjas



The Master Reference

Coming to Qabeelat Nurayn
by means of Qabeelat Tayybah

November 2007

Forward:

By the Grace of Allah (swt), then through the generosity of Qabeelat Tayybah, I am proud to present to you the student with the official Love Notes for Qabeelat Nurayn. Much effort has been put forth into these master notes to assure an authentic source of study for the exam, As has become a sunnah of our Qabeelah. The brothers who fundamentally compiled the notes for Tayybah are:

Waleed Tawfik
Ammar Adam
Tayyib Zaman

These brothers have requested you to make sincere du'a for them. Please do so. And while you're at it, it would be nice for you to keep yours truly in your du'as as well! (Amir Yunas)

These notes have not been left in its original form. Some additions have been made to these notes for the sake of adding some Nurayn flavor. It is known that no two classes are ever exactly the same. Therefore, some unique points and gems specific to our class will be found in this document, insha'Allah t'ala.

With that, I hope that each and every one of you benefits immensely from these notes for the sake of Allah alone. Ameen.

JazzakumAllahu Khairan

Table of Contents

Mission:

- Understand the meaning of love and its rulings from an Islamic perspective.
- Recognize the Mercy and Wisdom of Allah subhanahu wa ta'ala Who laid down rules for marriage and the treatment of one's spouse.
- Understand how Islam protects and nurtures love between a male and a female through the institution of marriage.
- Know how love and compassion played key roles in the life of the Prophet Muhammad, salla Allahu alayhi wa sallam, and his example as a husband and a family man.
- Understand the reasons behind the status and importance of marriage and the family unit in Islam.
- Search for the most desirable characteristics in a prospective spouse and know the correct procedures for pursuing someone you are interested in marrying.
- Know the rights and obligations of each spouse and how to work together to achieve a household full of love and mercy.



الحمد لله، والصلاة والسلام على رسول الله

Introduction

It is natural for people fall in and out of love and romance. It happens all around us. Love is one of the most talked about subjects in the media. A short while ago there was the incident of the female astronaut and the love triangle that ultimately led to murder. Walk the streets of Manhattan and you'll see people committing suicide just because of lost love.

Muslims and Love

Views on love in the Muslim community range from the extremely liberal (love is good and everything related is ok prior to marriage) to the extremely conservative (love is bad or the groom is only allowed to see his bride on the night of the wedding!). Love, however, is a topic that is not really discussed in the masjids and is greatly misunderstood. Love, in reality, is one of the main things provided by Islam.
Can you ask your local Imam however: "I'm in love, please help me"?

Source of Guidance on Love:

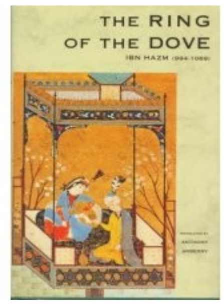
The Prophet (Peace Be Upon Him) provides many solutions for relationship issues. 'Aisha was the most beloved to him. He fell in love with her when he was in his fifties.

Narrated Abu Uthman: 'Allah's Apostle sent 'Amr bin Al As as the commander of the troops of Dhat-us-Salasil. 'Amr bin Al-'As said, "(On my return) I came to the Prophet and said, 'Which people do you love most?' He replied, 'Aisha.' I said,

'From amongst the men?' He replied, 'Her father (Abu Bakr)'. I said, 'Whom (do you love) next?' He replied, "Umar.' Then he counted the names of many men, and I became silent for fear that he might regard me as the last of them' (alBukhari).

The above testimony of the Messenger of Allah (pbuh) occurred when he was in his 50's! The prophet (Peace Be Upon Him) is a human being just like us. His wives even used to perform practical jokes on him!

Classic Islamic Works on Love:



1. طوق الحمامة
   Tawk ul-Hamamah- The Ring of the Dove- Ibn Hazm(may Allah have mercy on him)



2. روضة المحبين ونزهة المشتاقين
   The Garden of the Lovers- Ibn Qayyim (may Allah have mercy on him)

3. تحفة العروس
   TuHfat al-Aroos By Mahmoud Al-Istanboli

You are never too old or young to learn about love. Know however, that with love and marriage comes responsibility. Many young men fail to show proper responsibility when they over occupy their time with video games: PS3 or Wii.

Common Problems Facing Muslims in the West:

- New reverts wanting to marry a person who was born into Islam. Many families might look down on cross-cultural marriages such as these.
- Parents looking for sons and daughters in laws and not allowing any room for compromise.
- Not proceeding properly with searching for a spouse: For example, questionable 'matrimonial' sessions that could just as easily be called "speed dating'.
- Delaying Marriages. Brothers are delaying marriages and they remain single. Same thing happens with the sisters. If you ask them, they are desperate to get married and are awaiting proposals.

- Excessive feminism-Feminism in and of itself is not wrong, but culturally it has become a movement against the male society --i.e. men should not control anything

Preface: The Faqeeh of Love

Imam Ibn Hazm Al-Andalusee
(384 H – 456 H) 994 CE– 1064 CE
A Dove from Andalusia



Every traditional scholar is more than just a serious fatwa giver as may be contrary to popular opinion. In fact, some of the ulamah have said, "If you don't experience love, you're not a normal human being." Ibn Hazm (may Allaah have mercy on him) is an example. His name is Ali ibn Ahmad ibn Hazm Al-Andulusi

The Other Face of the Imam

1. **The life of the Imam**
   Ibn Hazm was brought up in Cordoba, Spain (Andalusia) in the year 384 H. His father was a very rich minister in the court of Spain. Ibn Hazm enjoyed the wealth of his family and lived a luxurious life. He began his Islamic education in his late 20's and early 30's. His time was during a time of turmoil for Islamic Spain.

2. **The many different characters of Ibn Hazm**
   Ibn Hazm was a great faqeeh and minister, but first and foremost, a human being. He wrote books on Aqeedah, Fiqh, Tafseer, and Different Sects. According to his son, he wrote more than 80,000 pages in his own handwriting! he is known to have left the largest amount of writings out of all islamic scholars with the exception of Imam Tabbari (May Allah have mercy on them both). Of his writing on the topic of love were:
   Tawq ul-Hamaamah: The Ring of the Dove and Mudaawaat an-Nufus: The Healing of the Souls.

He was born as a follower of the Shafi' madhab. and is known for reviving the Zhahiri madhhab. Ibn Hazm is one of the great scholars of our deen not just a great scholar of his generation. One of his contemporaries said the tongue of Ibn Hazm and the sword of Al-Hajjaj are like twin brothers. He would speak very harshly in his writings at times. But when it came to the topic of love, his writings would be very sensitive and emotional.

<u>**The Zhahiri Madhhab**</u>

- Focuses on apparent meaning of the text without reasoning behind it (علة). The belief is that the Arabic language used in a hadith or Quran is sufficient for deriving all rulings and principles.
    - Ex: Praying in congregation in the Masjid is a pillar of Salaah based on this Hadeeth:

Abu Huraira reported: "There came to the Apostle of Allah (Peace Be Upon Him) a blind man and said: Messenger of Allah, I have no one to guide me to the mosque. He, therefore, asked. Allah's Messenger (may peace be upon him) permission to say prayer in his house. He (tee Holy Prophet) granted him permission. Then when the man turned away he called him and said: Do you hear the call to prayer? He said: Yes. He (the Holy Prophet then) said: Respond to it" (Muslim).

3. **The Passions' of the Imam**
   He wrote an autobiography entitled: "The healing of the Souls." In it, he talks about his connection with the Andalusian women of his time in addition to his own love story.

4. **Women in the life of Ibn Hazm**
   We don't know anything about him and his wife. We don't even have a record of him getting married, although he had a son.

5. **The incomplete love story: Ibn Hazm & Qahramana**
   You could feel the pain in his writing because how he fell in love with Qahramana then lost contact with her. He met her again many years later then lost her. After many years he found her but her appearance had changed due to her problems and sorrow.

6. **The views of Ibn Hazm on Love**

Ibn Hazm becomes soft when talking about love; he doesn't seem like the strict faqeeh that some imagine him to be. He believes that souls are scattered matters in heaven that meet and descend to earth and join together as soul mates. His theory of love is based on assimilations and similarity in characteristics between lovers; the first part is jesting and the last part is earnestness.

Ibn Hazm's famous statement on the ruling (hukm) of love:

> "Love is neither disapproved by Religion nor prohibited by law, for every heart is in God's hands."

Love is not about physical attraction but it starts with it. Love just happens; it is natural.

He also talks about noble love – passions of heart with righteousness and piety.
Since he is a Zhahiri, he takes the literal meaning of love as noble love not lustful love. He considers love as a sickness or an ailment; its remedy depends on the degree or severity of love from each side.

Ibn Hazm says that love is natural, but can Allah test us with this?
Yes, Allah always tests us to see our obedience to him.

Question: Do we have control over falling in love, I mean, afterall, Allah controls the hearts, right?
This is a trick question. The answer is YES and NO. If we follow the commands of Allah and lower our gazes and avoid useless conversation with the opposite gender, then we will never even open the door to falling in love. But let's say that we carelessly look around and then catch glimpse of an incredibly attractive brother or sister. It might be love at first sight even. Because you allowed yourself that glance, you now find yourself in love and unable to control it. So you don't have control of how your heart reacts to the opposite gender, but you do have control over open the door of possibility to begin with. This is the opinion of Ibn Al-Qayyim (may Allah have mercy on him). He believes Love is by choice first, then by force. If you allow your emotions to go, then there is no control.

7. **A critique of Ibn Hazm's: The Ring of the Dove or** طوق الحمامة '
It was a personal letter in response to a friend, written in 417 Hijri/1027 A.D. It is composed of 30 chapters and 4 sections.
Full name: Ring of The Dove – A treatise on the art and practice of Arab love.

The ring symbolizes a collar around the neck and the dove carries the meaning of love and passion. The ring is also a symbol of obedience. When Arabs talk about love, they talk about pigeons/doves.
Ibn Hazm was 34 years old when he wrote it. It also includes incidents and events of his lifetime as well as Spain's history. It is full of puzzling poetry. The last few chapters are a promotion of chastity and piety.

"Love –may Allah exalt you! - is in truth a baffling ailment, and its remedy is in strict accord with the degree to which it is treated; it is a delightful malady, a most desirable sickness. Whoever is free of it likes not to be immune, and whoever is struck down by it yearns not to recover. Love represents as glamorous that which a man formerly disdained, and renders easy for him that which he hitherto found hard; so that it even transforms established temperaments and inborn dispositions" (Ibn Hazm).

Question: What is the ruling on Valentine's Day?

Indeed, festivals are one of the most unique features that distinguish various religions and among their most prominent symbols. Allah says:
"To each among you, We have prescribed a law and a clear way" (Qur'an 5:48)

Celebrating Valentine's Day is haraam. It is not permissible for Muslims to follow the celebrations of the non-Muslims.

Why don't we have an Ibn Hazm's day?
Everyday for you should be Ibn Hazm's day!



Chapter 1: Jesting about Love

It is funny how many of us like joking about love and falling in love. This might even occur between two potential spouses until they actually find themselves in Love! To

begin, know that Love is not something to joke about or take lightly. It is one of the miraculous signs of Allah (swt).

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجًا لِّتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

'And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you love and mercy. Verily, in that are indeed signs for a people who reflect' (Qur'an 30:21)

In Surah ar-Rum, Allah subhaanahu wa ta'aala states that His creation of men and women as mates to one another is a sign and favor over His creation. Throughout the Surah, He states the creation of the heavens and the earth and how they stand by His command also as signs of his creation. Allah subhaanahu wa ta'aala has drawn a parallel between these magnificent signs in the Universe and his creation of men and women as mates to one another. Love is also a sign of His Lordship, as important as that as the creation of the entire universe.

Love Transforms Itself

Love has a number of stages throughout which it transforms itself. It starts off as passionate love then it transforms itself when the wife becomes pregnant and then transforms once again when there is children. When that passionate love goes away, people think that love no longer exists between the spouses but what happens in fact is that love transforms itself. The most common understanding of love is passionate love but there are other forms of love.

Islam and Love

The Messenger of Allah (Peace Be Upon Him), speaking about his wife Khadijah, said, "*Verily, I was blessed with love for her*" (Muslim).

The type of love that the Prophet (Peace Be Upon Him) is speaking about is passionate love.

1. Love: The Definition

- Noun or verb- a strong positive regard or affection.

- Sexual desire.
- A feeling of intense affection without restriction, given freely without condition.
- A score of 0:0 in tennis

The word for 'love' in Arabic is حب

The root of the word are the letters ح ب

- ح comes from deep in the throat, just like love which can be very deep and sometimes love is so deep it makes you choke; the sigh of love.
- ب comes from the lips and it's a very soft letter; one of the easiest letters in Arabic to pronounce.
    - When you say the ب it's like making a kiss and a kiss is a manifestation of love

2. The nature of love

- There are been different views over time what love actually is-
    - Love is physical interaction between a man and a woman
    - Love is a philosophical idea
    - Love is psychological, one convinces themselves that they are in love
    - Love is spiritual; it is about finding your soul mate
    - Love is intellectual; love is an intellectual process
    - Most define love as sentiments and feelings towards someone else

Can love be a sickness? – according to Non-Muslim scholars YES. Some Muslim philosophers agreed.

- There is also moral or religious love such as ones love for Allah subhaanahu wa ta'aala and the Prophet (Peace Be Upon Him).
- Also one's love for fellow Muslims when you love them for the sake of Allah subhaanahu wa ta'aala
- In this seminar, we are more concerned about passionate love

Tip: To keep your marriage successful, don't tell your spouse you love them for the Sake of Allah since it is natural that people in a marriage desire passionate love.

3. Muslim scholars on the theories of love

Imam Muhammad al-Ghazali(May Allah have mercy on him)

- Wrote about love in his book <u>Ihya'ul ulum al-din</u>, "Revival of Religious Sciences" in a chapter called <u>Adaab an-Nikaah</u> or "The Etiquettes of Marriage".
- He spoke of the relationship between man and woman.
- He spoke more about moral love. During his time people exaggerated their moral love for the Divine. Imam Ghazali put restrictions on this concept.
- He also writes about the great fitna when you take love to an extreme passion, as the extreme Sufis would do.
- The book was also a critique on Wahdat ul-Wujud (unity with the Divine)

Al-Jahedh (d. 869 CE)

- He was one of the heads of the Mu'tazilah. An extreme intellectual.
- He wrote two books:
  - <u>Kitab ul-Qeeyan</u> The Book of the Female Singers; similar to the female celebrities we have today
  - <u>Kitab ul-Ghilman</u>-The Book of Male Celebrities

- He was not considered to be righteous. He was socially rejected. He was physically ugly. Ex. One time a woman wanted to have a ring made with an image of shaitan. The goldsmith asked her, "What does shaitan look like?" So she came looking for him and took him back to the goldsmith and said "Just like him".
- He died when his library collapsed on him.

Imam Ibn Hazm

- He explained in <u>Tawq al-Hamaamah</u> that love does not start on earth but on heaven
- Souls meet in the upper universe before they meet on earth. He said:
  "Love is scattered parts of souls in the universe. Souls would meet in upper universe, before you meet on earth." This established during the meethaq that all souls made with Allah testifying that Allah is our Lord.

وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنفُسِهِمْ أَلَسْتَ بِرَبِّكُمْ قَالُواْ بَلَى شَهِدْنَا أَن تَقُولُواْ يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

"When thy Lord drew forth from the children of Adam — from their loins — their descendants, and made them testify concerning themselves (saying): "Am I not your Lord (who cherishes and sustains you)?" They said: "Yea! we do testify!"

(This), lest ye should say on the Day of Judgment: "of this we were never mindful" (alQur'an 7:172).

- This theory is based on the following Hadith:

Allah's Apostle (peace be upon him) said: 'Souls are troops collected together and those who familiarized with each other (in the heaven from where these come) would have affinity with one another (in the world) and those amongst them who opposed each other (in the Heaven) would also be divergent (in the world)' (Muslim).

- This theory has been rejected by most scholars and we should not give this theory too much weight

Muhammed ibn Yusuf Al-Aamiree (d. 922 CE)

Book: The Happiness in the life of Human Beings

- He wrote about Human Behavior in general. Some chapters were dedicated to love and his theory of love though. His theory on love was mostly philosophical. At his time, philosophy became the prominent culture.

Imam Muhammad Ibn Dawood Az-Zhahiri (died 9th Century Hijri)

- Son of the founder of the Zhahiri madhhab.(The literalist school). He can be considered an early anthropologist.
- He contributed much to theory of love. He studied how Banu Udrah viewed and practiced love. Banu Udrah was a tribe known for their strong intimate relationships. They would fall passionately in love. They may die from love & heartbreaks. They had very soft hearts that once overwhelmed with love, it collapses.
- He studied this tribe extensively and recorded 100 attributes of love according to this tribe.
- He recorded all this in his book Az-Zuhra fee Akhbaar Bani Udrah

Ibn Qayyim al-Jawziyyah (student of Ibn Taymiyyah)

- His book Raudatul Muhibbeen or The Garden of the Lovers -like an encyclopedia of love
- He gathered all the theories of love from all the Muslim Scholars
- His theory is based on what all the previous scholars have said

- His view is that Love is about compatibility, similarities, similar characteristics and interests -the more in common you share with someone the more in love you will be in love.
- Theory of compatibility and similarities -this is the most popular theory amongst scholars
- Love is by Choice First, then by Force. You choose to allow your emotions to go, then there is no control.

4. Love and Images



Fairy Tales such as Cinderella have played an important role in shaping people's views on what love is. In these Fairy Tales, love is all about beauty and physical attraction: the prince sees the girl and falls in love without even knowing her; they get married and "live happily ever after". The story always ends with the couple getting married and that's literally when the love ends. These fairy tales are based on a false concept of love where image is all that matters.

- Ibn Hazm states that Allah created human beings in the best example: perfection, so beauty in the mind of human beings is a sign of perfection, and everyone in this life is looking for perfection.
- When we say "beautiful" we mean it's perfect.
- Ibn Hazm also mentions in Tawq ul Hamamah, "The soul, -itself being beautiful- is affected by all beautiful things, and has a yearning for perfect symmetrical images whenever it sees any such image, it fixes itself upon it; then, if it discerns behind that image something of its own kind, it becomes united and true love is established. If however the soul does not discover anything of its own kind behind the image, its affection goes no further than the form, and remains mere carnal desire."
- Beauty is relative: "Beauty is in the eye of the beholder". What may be ugly for one person may attract another person, and vice versa.
- Sometimes opposites attract. That can really affect what you think is beautiful. For example, fire and ice: if you hold ice in your hands and squeeze it hard enough, it will give a burning sensation, just like fire. So opposites can be so opposite that they give the same effect.



5. **Signs of Love**

1. The brooding gaze. The eye is the gateway of the soul, and so they can basically reveal your soul.
2. The lover will direct his conversation to his beloved.
3. The lover listens to his beloved's speech, and marvels at everything said- even if it is nonsense.
4. The lover hurries to the spot where his beloved awaits him.
5. The lover is overcome by a sudden confusion when beloved comes suddenly upon him.
6. The lover is abundantly and excessively cheerful at being close to his beloved. e.g in the beginning, they use the "love seat" so that they can be near each other.
7. They engage in playful tug-o-war. For example, in the beginning the husband offers to do the dishes, and the wife says, no, I'll take care of it. And they go back and forth, back and forth, until the dish falls and breaks. Then they both smile, and the husband offers to clean it up, and the wife says no, and they start all over again. However, later, the husband doesn't even bother to ask, he just expects his wife to do it, and if the dish breaks they start yelling at each other.
8. Leaning toward each other.
9. Touching. 'Aisha narrates that Rasulullah would grab the hand of his wives when talking to them.
10. Drinking from the same cup, and touching the lips on the exact spot where the beloved's lips touched. Rasulullah would grab a piece of meat that 'Aisha had eaten from and then eat from the same spot as she. He would also grab her cup, after she had finished drinking from it, and turn the cup around, and place his lips on the exact spots her lips touched.

Ruling of Love

1. **The ruling of love**

Is falling in love halaal or haraam?

- "Love is neither disapproved by religion, nor prohibited by law. For every heart is in Allah's hands" (Ibn Hazm).
- Hukm: "Every heart is in Allah's Hands". You can't say halaal/haraam because it happens and you cannot control it.
- One who falls in love should not be blamed. It is a sign of their perfection, and of Allah's favors upon them.

- Natural love is allowed; however, if it goes into the realm of worship, it is criticized.
- If you don't experience love, then get up and go eat some hay, for you're a donkey!

Does love happen by choice or by force; and will you be held accountable for it?

- The primary stages of love are usually by choice; you choose to take this path, e.g.by looking (you can fall in love with an image).
- When you allow yourself to fall in love with someone, it then becomes by force because you cannot help it. Allah is in control of your heart.
- At this point, love is something you can't control. You will only be held accountable for that which you can control.
- If we make a choice to do something haraam because of "love", then we will definitely be held accountable.
- If the love occurred totally by force, e.g. you fell in love with someone you were going to marry, however it did not work out; then it is a test of patience. Observe piety and righteousness, and may Allah help you.

2. Love in the Qur'an and Sunnah

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجًا لِّتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

And among His Signs is this, that He created for you mates from among yourselves," that ye may dwell in tranquillity with them, and He has put love and mercy between your .(hearts): verily in that are Signs for those who reflect" (alQur'an 30:21)

- "Muwaddah" is one of the many shades of love
- The fact that Allah declares love to be an "ayah" (miraculous sign) is significant. Anything declared as an ayah is something that is very important. It is not something trivial or to be taken lightly.

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِندَهُ حُسْنُ الْمَآبِ

"Fair in the eyes of men is the love of things they covet: Women and sons; Heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals (To return to)" (alQur'an 3:14).

- ***It was made beautiful to men the love of women.***

هُوَ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلاً خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَت دَّعَوَا اللّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحاً لَّنَكُونَنَّ مِنَ الشَّاكِرِينَ

"It is He Who created you from a single person, and made his mate of like nature, in order that he might dwell with her (in love). When they are united, she bears a light burden and carries it about (unnoticed). When she grows heavy, they both pray to Allah their Lord, (saying): "If You give us a good child, we promise we shall be grateful" (alQur'an 7:189).

- ***Allah created you from one soul, and created your mate from that same soul in order that you may find peace and tranquility.***

The Story of Yusuf

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلا أَن رَّأَى بُرْهَانَ رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاء إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ

"And, indeed, she desired him, and he desired her; [and he would have succumbed] had he not seen [in this temptation] an evidence of his Sustainer's truth: thus [We willed it to be] in order that We might avert from him all evil and all deeds of abomination -for, behold, he was truly one of Our servants' (alQur'an 12:24).

Note how Allah says that Prophet Yusuf (pbuh) desired her. Yusuf (pbuh) controlled his desires for fear of Allah (swt).

- ***Narrated 'Aisha, Ummul Mu'minin: "The Apostle of Allah (Peace Be Upon Him) used to divide his time equally and said: O Allah, this is my division concerning what I possess, so do not blame me concerning what You possess and I do not' (Abu Dawud).***

- Abdullah ibn Abbas said: 'The husband of Bareerah was a slave whose name was Mugheeth. I saw him walking behind her in the streets of Madinah crying, and tears were falling off his beard. The Messenger of Allah said to Al-Abbas: 'Oh Abbas! Doesn't it amaze you how much Mugheeth loves Bareerah and how much she dislikes Mugheeth!' The Prophet (pbuh) said to Bareerah, 'Why don't you go back to him?' She said to him, 'Are you commanding me to do so?' He said, 'No, but I am interceeding on his behalf.' She said, 'I have no need for him." (alBukhari)

  From this hadeeth we can conclude that:

  - The word 'love' was common in the lives of the Prophet and his companions. They weren't ashamed of their love, nor were they afraid to show their love.
  - Love is of different degrees. It is natural to have preferences in a loving relationship.
  - The Prophet sympathized with the lover and went to help him, so try to help people in love.
  - When people fall in love, they fall out of character. As long as it doesn't lead to something that is haraam, there is no problem.
  - Love in this sense will remain one of the marvelous secrets of Allah's creation.

A Special Tribute to the Faqeeh of Love (May Allah have Mercy on Him)

Falling in Love

1. **The Mystery of the "In-Love" Case**
   - The 'in love' syndrome is not necessarily true love as yet.
   - Love is an illusive aspect: it's a mirage.
   - People build illusive dreams about marital bliss. When this dream ends, then real love starts to build up because you know exactly who they are.
   - Based on how much they compromise, their love will change and either grow stronger, or lead to a break-up.
   - You have to try to maintain the signs of love for they nurture love

Theories on Love:

The Love Tank Theory (by Gary Chapman): Love is like a gas tank. Men wait until the pointer is on empty, and even then they say, I've still got a few more miles on this, so they wait until the tank is completely empty before they stop to get gas. What happens if there are no gas stations around?!



Women on the other hand, start panicking before the pointer reaches even the half-way line. In love and marriage, you need to refill often; don't wait until the pointer's on empty, or even on half. Keep refilling; never let your love run out.

The Love Bank Theory: When a couple gets married, it is like opening a joint bank account. Each spouse makes deposits into that account. After a while they start withdrawing, always thinking that they have enough to cover them and they don't deposit anything in return. You have to deposit into your love bank account or else you won't have any credit left to withdraw from!



Love is Truly a Mystery: We learned earlier that Bani Udra were a very passionate people that would sometimes die because of their passionate love. Also, it is reported that Zaid ibn Thaabit (ra) led the janaza prayer over a person who had died from being in love. There is clearly something going on here. Love ultimately seems to be something that only Allah (swt) holds the secrets to.

2. **What Harms Love?**

- Exploitation of love itself: "If you love me, then ..." People use love as a commodity. It's not something you use to bargain with.
- Infidelity- if someone chooses to marry a second wife, he jeopardizes his first relationship.
- Acts of disrespect: very dangerous. Once you hurt his dignity and respect, he's gone forever.
- The slanderer.
- Long unnecessary separations: definitely hurts; 'Umar asked the women how long they could stay without their husbands, and they replied maximum 6 months, so he made a rule that every mujahid could stay on an expedition no longer than 6 months.
- Contemporary technology: TV and PC- don't have them in the bedroom, if at all. The bedroom is a place of relaxation and relationship building with your wife. There should be no distractions and inattentiveness towards your spouse.

3. **Decency or Indecency**

- Love doesn't necessarily equal haraam actions or indecency.

4. **What is Real Love?**

When Amr ibn Al-Aas asked the Messenger of Allah (Peace Be Upon Him) 'Who is most beloved to you? He said: "Aisha." I said: What about among men? He said: "Her father." I said: And then who? He said: "Then Umar ibn Al-Khattab' ... (alBukhari and Muslim).

Imam az-Zuhri said: "The first love story ever know in the history of Islam was the love of Rasoolullah (Peace Be Upon Him) for 'Aisha, and Masrouq used to call her, 'the love of Rasoolullah'" (Ibn al-Qayyim).

1. **Infidelity in Western family life**

- Very common in this society.

2. **Muslims at the Doorstep of the Western Version of Marriage, Why?**

- We delay marriage, and then on campus we do "friend-marriages" where you secretly marry someone you meet on campus.

- Reasons why they do these kinds of things:
  - Adherence to culture more than Shari'ah
  - Lack of knowledge- we need to know our responsibilities toward our spouses

3. The Real Love Story

Romantic love always equals pain and an unhappy ending e.g. Qays (Majnun)-Laila: Qays and Laila were cousins who were in love with each other. Qays left on a business trip to prove himself, but when he came back, he discovered that his uncle had married off Laila to another man. Qays went totally crazy, and would just wander in the desert creating beautiful poetry about his love.

Rasulullah and Khadijah: She supported his mission with an open heart and was blessed to have all but one of his children.

'Aisha narrates: "I was not jealous of any other wife of the Prophet as I was jealous of Khadijah, because of his constant mentioning of her and because Allah had commanded him to give her good tidings of a mansion in Paradise of precious stones. And whenever he sacrificed a sheep he would send a fair portion of it to those who had been her intimate friends. Many a time I said to him: "It is as if there had never been any other woman in the world except Khadijah.'

She also narrates: Once, when I complained and asked why he spoke so highly of "an old Qurayshi woman", the Prophet was hurt and said: "She was the wife who believed in me when others rejected me. When people belied me, she affirmed my truthfulness. When I stood forsaken, she spent her wealth to lighten the burden of my sorrow.'

Rasulullah and 'Aisha: Rasulullah expressed his love for 'Aisha truly and genuinely, and she enjoyed him as much as he enjoyed her.

Khadija or Aisha?

Scholars disagreed on which of the two Rasulullah loved most; however, Ibn Taymiyyah stated that since they were not of the same time, there is no comparison to be made. Khadijah was the best for her time, when Rasulullah needed her, and 'Aisha was the best for her time. 'Aisha, however, can be compared to his other wives, and she is clearly his favorite among them.

Chapter Two: The Earnestness of Love

Marriage and Family Life

يَا أَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً كَثِيراً وَنِسَاء وَاتَّقُواْ اللّهَ الَّذِي تَسَاءلُونَ بِهِ وَالأَرْحَامَ إِنَّ اللّهَ كَانَ عَلَيْكُمْ رَقِيباً

'O Mankind, be conscious of your duty to your Lord (Rabb), who created you from a single soul, created of like nature his mate and from the two created and spread many men and women, and be mindful of your duty to God (Allah) whose name you appeal to one another and to (the ties of) the womb. Verily, Allah watches over you' (al Qur'an 4:1)

- The Qur'an orders us in the verse above to be aware of our duty to Allah. It then continues to address us about how Allah created man and woman. As Allah willed, a woman came from a man's rib, as Hawwa (i.e. Eve) was created from Adam's rib. She was not from his head, so that she could be a boss over him. She was also not from his feet, so that he would not step over her rights. She was from his rib, and so she remains close to his heart and under his protection.

The Status of Family in Islam

1. Family life: Basic Principles

Marriage – It is in itself a "strong covenant." This means it is a strong relationship that you cannot underestimate in its importance. Also, it is a relationship that one can not manipulate nor break off easily. You have to treat your partner with kindness and respect and realize how the other person is one whose face you will wake up to for the rest of your life. Clearly, another part of marriage is that it allows you as a Muslim to have lawful sexual intercourse.

Social Contract – In marriage, a contract that identifies the rights and duties of spouses is required to make their marriage successful. It is as described, a "conclusion of proposal and acceptance," and the contract provides the physical evidence that you are in this special relationship. In books of Islamic Law, marriage is usually in the section of Mu'amalat, or dealings with people. You have a huge part to fulfill towards people in marriage and the responsibility is not only for your wife. You also have a responsibility of acknowledging the relationship with her family. This includes in-laws, cousins, children, uncles and aunts, and grandparents.

Faith and Family: Our noble Prophet (peace be upon him) has given us general guidelines for how important faith (Eman) is in the person you marry. For women: The Prophet (Peace be upon him) said:

"If there comes to you with an offer of marriage (for your daughter, sister, etc.) one with whose religious Eman and character (Akhlaq) you are pleased, then marry (your daughter, sister, etc) to him. If you do not do so, there will be mischief on earth and widespread corruption' (atTirmidhi).

As for the men, he's also inspired them. Narrated Abu Huraira: The Prophet said:

"A woman is married for four things, i.e., her wealth, her family status, her beauty and her religion. So you should marry the religious woman (otherwise) you will be a losers.' (alBukhari)

The above narrations show the importance of faith in a man and a woman. There is clearly a huge responsibility that you have to take in who you wish to consult for marriage. For those who comprehend, they must realize that the best people who will be able to fulfill the rights of their spouses are those who have excelled in fulfilling the rights of the Rabb, the Supreme, the Majestic.

We must also realize that the responsibility starts before marriage in Islam. You have to work on your flaws as a Muslim whether it is in dealings with Allah or the people. For a weak partner will make the marriage weak with their shortcomings and a strong partner will strengthen the marriage with their discipline and faith.

There is a consensus amongst the scholars that it is not permissible for a woman to marry a non-Muslim man. The reasons are manifest: the man is the head of the house and his command must be obeyed except if they intervene with the commandment of the Rabb. This will lead at times for him to decide what is best for the children and if the women passes away, who else will raise them with their values and ethics? The second reason is that being around a man who is non-Muslim will naturally lead a Muslim woman to compromise some part of her Eman. This is due to the fact that he, due to having more strength and power, may not submit to what Islam "considers good," and will follow his desires and inner-grown values in many situations which will adversely affect her Eman in Allah.

2. Structures and Rules

Pre-Conditions:

i. In Islam, marriage has certain guidelines which if they are not fulfilled, the marriage will not be complete. Some are that the man must be financially able to support his wife and also that there is a general consent from both sides.

ii. There is a difference of opinion amongst the scholars of whether a woman's consent is required when her father marries her against her right. All such differences are taken in light of the Qur'an and the Sunnah:

Abu Huraira (May Allah be pleased with him) reported Allah's Messenger (Peace be upon him) as having said:

'A woman without a husband (or divorced or a widow) must not be married until she is consulted, and a virgin must not be married until her permission is sought. They asked the Prophet of Allah (Peace be upon him): How her (virgin's) consent can be solicited? He (the Holy Prophet) said: That she keeps silence' (Muslim).

- Based on this hadith, it seems that permission is always required. How can the woman's consent be sought if you are forcing her to marry?

- Also we can not forget another important condition of a marriage to be valid and that is the Mahr (i.e. Dowry). This is given from the man to the women and can even be as small as a gold ring or teaching her chapters of the Qur'an.

- Obviously in this day and age, this is not as easily applicable so it is evident that you must give what is just acceptable for the dowry. This will be based on cultural standards of what is acceptable among families.

Obligations: Marriage increases your obligations and this is evident from the below narration: Narrated 'Abdullah bin 'Umar: The Prophet said,

"Every one of you is a guardian and every one of you is responsible (for his wards). A ruler is a guardian and is responsible (for his subjects); a man is a guardian of his family and responsible (for them); a wife is a guardian of her husband's house and she is responsible (for it), a slave is a guardian of his master's property and is responsible (for that). Beware! All of you are guardians and are responsible (for your wards)" (alBukhari)

- You are controlled by general guidelines on how to act with your spouse and also since a man is the guardian, he has to also put discipline in to the family. A woman, on the other hand, has a lot of obligations as well. As for the general guidelines, they are to prepare for her new family as we discussed previously, with the wife and her relatives.

- The closest people to you in the other family will be your spouse, the children you raise, and the grandparents as they will be the ones you spend time with the most. The middle ground will be those who are related by blood to your spouse, your father and mother in-law, and then the ones related by breast-feeding. Children that are breastfed by the same mothers become official siblings. The outer part of the family will consist of cousins, the other children in the family, and the rest of the in-law relations. As the family gets larger, the responsibility increases as well.

- Men must realize their great role in the family and must be the breadwinners or heroes for their spouses and kids. This is due to the fact that the elders in an Islamic society are the most honored and admired. In Western society, the elders are shuffled in to the nearest retirement homes so the kids can go on a honeymoon. Also, men clearly have a huge financial obligation, but this does not make it okay that you stay out of the house most of the day. You must learn to balance the workplace and home and keep close friends out of the time that family deserves.

- Women are responsible for upbringing the family and they will determine for the most part how your kids will turn out. This is why finding a righteous wife is so important especially when you are living in a society filled with non-religious values and lack of morality. Let the women of Islam realize that there is no position nobler than a housewife in Islam. In America, you may want to use the term homemaker because of the negativity of the term, especially since the advent of "Desperate housewives." Also, the hardest work that is done in a family is by a woman for taking care of the house and the kids, not to mention being home more often, and putting up with the husband. All of these things require a lot of love, mercy, and patience. This does not mean that the wife cannot work, but the woman must then make sure she is not leaving the obligations of the house. Again, why do we not consider homemaking as work? It indeed is the most difficult of work! What nobler job can a women take?

The Greatest Women

As a side point, let us consider the 4 greatest women who ever lived. These were Mariam, Khadija, Fatima, and Aseeya (Alayhunasalam) What did these women have in common? They all were either good wives or good mothers. They were not great because of activism, career, or their knowledge. Aseeya and Mariam both raised two of the greatest prophets of Allah (Musa and Isa). Khadija was outstanding because she was an excellent wife and moral support to Prophet Muhammad (pbuh) in times of difficultly. Fatima was an excellent wife to Ali bin Abi Talib. Fatima was in her house doing the work and serving in her house. She was serving in the household until her hands were very harsh and the skins of her hands were thick. She would use the stone mill until her hands became harsh and rough. She was cleaning the house until her clothes became dirty. She drew water from the well until she had marks on her neck. She was cooking until it affected her face. This is the daughter of the greatest man who ever lived. And it is through her example as a wife that made her of the four greatest women to ever walk the face of the earth.

History of Marriage

1. Marriage: The Definition

The definitions of marriage are many and have been commented on by Islamic Scholars, philosophers, and humanists alike.

The basic definition of marriage found all over the works of religion and over the world is that marriage is viewed as a matter of love and affection, of romance and physical attraction, and of sensitivity and care.

The Humanist definition of marriage means the union of a man and a woman to the exclusion of all others, voluntarily entered into for life.

The philosopher's definition is a little more complicated and as usual, not agreed upon by the philosophers themselves. One of their definitions is that it is a disease of the mind and another is that it is an, intellectual experience. A comical version of their definition is that marriage is a disease that no one can be immune to.

As for the Islamic definition that is found, it is found to be one that is constant, that it is "half of Eman" and a consent between man and woman to maintain their duties and obligations as one unit, in a way to please Allah.

Some more comical definitions of marriage are that it is the only union that cannot be organized. Also, it is called an arrangement in which the man loses his bachelors and the woman gains her masters. You will see a great glimpse of reality of the second definition when you see how the traditional household is firmly controlled by the woman.

2. The first marriage: Adam and Hawwa

- The first marriage ever was unique. It was a marriage that had no wedding ceremony and no elegant banquets. In fact, it was done informally as Allah declared to Adam that Hawwa was his wife. He was told to accept her as his wife without even his consent and she was made out of his rib.

يَا بَنِي آدَمَ لاَ يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَاتِهِمَا إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لاَ تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاء لِلَّذِينَ لاَ يُؤْمِنُونَ

'O Children of Adam! Let not Shaitân deceive you, as he got your parents [Adam and Hawwa (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and Qabîluhu (his soldiers from the jinns or his tribe) see you from where you cannot see them. Verily, We made the Shayâtin (devils) Auliyâ' (protectors and helpers) for those who believe not' (alQur'an 7:27).

- These verses above speak of Shaitan and Adam and Hawwa. Shaitan was able to seduce the couple out of Paradise through his evil whispers. So from the beginning of time, Our Lord made us aware of the devil and the cunning ways of his attacks. He also showed us that once Adam and Hawwa fell into sin, they took the right path and repented and that's what we should do too.

3. Marriage before Islam

- Even before Islam, men and women who wanted to engage in marriage would go to the religious authority amongst them. In the Judeo-Christian traditions, you find marriage being taken in to oath at the hands of a rabbi or a priest, respectively. In terms of Christianity, the Orthodox and Catholic traditions are the closest to the correct Islamic tradition of marriage. This shows us that marriage is considered very important in a person's life in terms of the harmony with the creator.

- Furthermore, even the Roman and Egyptian traditions would relegate their marital ceremonies to the religious figure in charge. It is only the recent Western trend of culture that has disfranchised the otherwise sacred and modest tradition of marriage. The ring and the scanty clothing of the bride are two examples of Western culture that have penetrated Islamic culture and so you find some Muslim weddings following the tradition of the Western countries. Yet, the law of Allah and the Sunnah (i.e. the way) of the Prophet (S.A.W) are more worthy of being followed in all aspects of life, including marriage.

In the Pre-Islamic era, marriage would come about through 4 venues:

1. **Barter Marriage:** This was trading one's sister for another's sister.

2. **Contract of fornication:** This was a husband sending his wife to have sex with another man to conceive. Sometimes it was done for the wife to sleep with nobility so their child would have noble blood.

3. **Group Fornication:** This was a woman being gang banged (having sex with up to 10 men). Then if she conceived, she would pick whoever she thought looked most like the child, and he would have to be the father.

4. **Normal Marriage:** This would be similar to present-day marriage.

'Aisha reported four kinds of marriage in Pre-Islamic Arabia: The first is similar to present day marriage procedures, in which case a man gives his daughter in marriage to another man after a dowry has been agreed on. In the second, the husband would send his wife- after the menstruation period-to cohabit with another man in order to conceive. After conception the husband would, if he desired, have sexual intercourse with her. A third kind was that a group of less than ten (10) men would have sexual intercourse with a woman. If she conceived and gave birth to a child, she would send for these men and nobody could abstain. They would come together in her house. She would say, "You know what you have done. I have given birth to a child and it is your child' (pointing to one of them). The man meant would have to accept. The fourth kind was that a lot of men would have sexual intercourse with a certain woman (a whore). She would not prevent anybody. Such women used to put a certain flag at their gates to invite anyone who like. If this whore got pregnant and gave birth to a child, she would collect those men, and a seeress would tell whose child it was. The appointed father would take the child and declare him/her his own. When the Prophet Muhammad(Peace be upon him) declared Islam in Arabia, he cancelled all these forms of sexual contacts except that of present Islamic marriage' (Abu Dawood).

With the advent of Islam, the Prophet (Peace be upon him) cancelled all these acts of lewdness except for the normal marriage. It was time to go back to Allah's true law and to give women the true dignity they deserved. After serving as slaves and whores of men, women became the light of Islam and the producers of strong religious men.

4. Polygamy or Monogamy?

In Islam, marriage is allowed of 4 wives to a one man at the maximum. This is clear not only in Islamic tradition but also in many ancient religious societies including Christianity. As Dr. Sharif Abdel Azim states:

"The Bible did not condemn polygamy. To the contrary, the Old Testament and Rabbinic writings frequently attest to the legality of polygamy. King Solomon is said to have had 700 wives and 300 concubines (1 Kings 11:3) Also, King David is said to have had many wives and concubines (2 Samuel 5:13)." (Abdel-Azim, Sherif. "Women in Islam versus the Judeo-Christian tradition: The myth and the reality.)"

- Furthermore, many Muslims know that it is Sunnah for men to marry more than one. But for most of those who propagate it, it is the only Sunnah they follow and the only one they know. This sunnah is found in the following hadith:

Narrated Saeed bin Jubair: Ibn 'Abbas asked me, "Are you married?" I replied, "No." He said, "Marry, for the best person of this (Muslim) nation (i.e., Muhammad) of all other Muslims, had the largest number of wives."(alBukhari)

- And so the person assumes that you have to marry more than one to be the best. But the difference between the people of the Sunnah and the people of Bid'aa is that the people of the Sunnah look at all evidences. Allah therefore, the most just one speaks:

وَإِنْ خِفْتُمْ أَلاَّ تُقْسِطُواْ فِي الْيَتَامَى فَانكِحُواْ مَا طَابَ لَكُم مِّنَ النِّسَاء مَثْنَى وَثُلاَثَ وَرُبَاعَ فَإِنْ خِفْتُمْ أَلاَّ تَعْدِلُواْ فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَى أَلاَّ تَعُولُواْ

'And if you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice, two or three, or four, but if you fear that you shall not be able to deal justly (with them), then only one or (the captives and the slaves) that your right hands possess. That is nearer to prevent you from doing injustice' (alQur'an 4:3).

So what should we do? Do we follow our father Adam who had one wife? Or do we follow the prophet who had many? Prophet Muhammad (pbuh) had one wife the first 25 years of his life until she died, then he took more wives. Some scholars say you take the beginning of the prophets life with one wife and some scholars say no we follow the end of the Prophets life.

The 'Ulama have established that the default is one for those who feel they cannot be just with any more. If they truly fear Allah and are capable of being just with more than one, then the maximum allowed is four. It goes without saying that the more

people in your household, the more responsibility you'll have to take, as the head of the family is the father. Everyone will be held responsible in front of the One who is severe in punishment, and this should be enough to make us aware of our actions and their consequences in marriage.

Some sects that are farther from Sunnah intrepret that the verse means you can marry 2+3+4 = 9 wives. Other sects claim that it is multiplication 2*3*4 = 24 wives!

Ibn Abbas said "The best of mankind married more than one"

Wisdoms behind Polygamy

- World War 2 left behind many women in Germany without husbands. So the Muslims gave them a proposal to do multiple marriages as they had the condition of marrying more than one wife. But the Germans kindly declined and opened up the venue of prostitution. And Allah (S.W.A) justly inflicted their country with more punishment in their stock market and collapsed their super-nation in to an unknown land.

- Consider this other angle: Rather than thinking that women are limited to one husband and men can have four, think about the following: Men are not allowed to pick women that are married. Women on the other hand can pick any man that she desires, regardless of whether he is married.

- If you look at the non-muslim society we live in, which gender is considered the "player". Is it the woman? I think not. It is the men you always find craving many women. Rarely is the case you find a woman with this mentality. But the urge for men to have many women is a thing inherent to the male composition. In Allah's infinite knowledge, this allowance of up to 4 wives for the men is something that caters to man's biological makeup. Wallahu A'lam.

5. Heterosexuality or Homosexuality?

Homosexuality means to have sexual affection towards the same gender. This behavior has only one view in Islam and that is that it is forbidden. Furthermore, the Bible is even more clear and harsh on homosexuals than our religion and so is the religion of Judaism.

This shows us the universal message of Islam and its truthful advent because it is in uniform with many laws of Prophets before it and religions before it.

Furthermore, this religiously prohibited behavior, according to Islam, started during the time of Lut (A.S.). The exalted one Allah states in His manifest book:

ادْخُلُوا الجَنَّةَ أَنتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ

Enter Paradise, you and your wives, in happiness. (alQur'an 43:70)

The Most Pure one also mentions:

وَلُوطاً إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ
(28) أَئِنَّكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيكُمُ الْمُنكَرَ فَمَا
كَانَ جَوَابَ قَوْمِهِ إِلَّا أَن قَالُوا ائْتِنَا بِعَذَابِ اللَّهِ إِن كُنتَ مِنَ الصَّادِقِينَ (29) قَالَ
رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ (30) وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى
قَالُوا إِنَّا مُهْلِكُو أَهْلِ هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ

"And (remember) Lut, when he said to his people: "You commit Al-Fâhishah (sodomy the worst sin) which none has preceded you in (committing) it in the 'Alamîn (mankind and jinns). Verily, you do sodomy with men, and rob the wayfarer (travelers, etc.)! And practise Al-Munkar (disbelief and polytheism and every kind of evil wicked deed) in your meetings." But his people gave no answer except that they said: "Bring Allâh's Torment upon us if you are one of the truthful". He said: "My Lord! Give me victory over the people who are Mufsidûn (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupts). And when Our Messengers came to Ibrâhim with the glad tidings they said: "Verily, we are going to destroy the people of this town (i.e. the town of Sodom in Palestine) truly, its people have been Zâlimûn [wrong-doers, polytheists and disobedient to Allâh, and have also belied their Messenger Lut]" (alQur'an 29:28-31).

- This was criticized by every well-known and respected Islamic scholar in the Ummah. Ibn Al-Qayyim (R.A.) criticized a practice of young dancing boys in Islamic weddings and religious functions.
- There is more detailed discussion and scholarly discourse that one can go to in their own time. Sheikh Abu Ameenah Bilal Phillips has a good audio set called "Contemporary Issues in Islam," and many Muslim scholars have commented on homosexuality and how to deal with it.
- Al-Khuntha is an issue as well with homosexuality. It is having two different hormones in one person with alternate lifestyles. This issue is important because it would

affect the law of inheritance and also who would be considered a Mahram or legal guardian for this type of person. More research should be done on this issue.

- Also, Muslim scholars have made it recommended to avoid any programs that promote this lewd practice. There are a couple of interesting reasons why. One is that the more you are exposed to an evil institution, the more you will adapt to it and think it is easy to live with. Also, this will remove your hatred for that evil practice and lead to its acceptance in your heart. A second point is that looking in to homosexual programs provides no benefit to the eyes, ears, or the heart. And as Ibn al Qayyim has said: "The keys to the life of the heart lies in three things: pondering upon the Qur'aan, being humble with Allah in secret, and leaving sins." (Excerpted from Ibn Taymiyyah's "Diseases of the Heart and their cures.".)

- At the same time, it must be known that these homosexual people in this society must be treated like other human beings, but with hatred in the heart for their practice. Some of them are very open-minded and open in other ways as well, so Islam must be presented to them when possible. For the same way Allah misguides people, the power of guidance also rest in His hands.

Islam and Marriage

1. Islam and celibacy

- Celibacy is remaining unmarried. Celibacy is forbidden according to Islam by the Sunnah and the consensus of the scholars. The only religion that promotes celibacy is Christianity and this was not the view of Jesus or his disciples, but an innovation in to the Christian religion by a Jewish convert named Paul.

Narrated Anas bin Malik: A group of three men came to the houses of the wives of the Prophet asking how the Prophet worshipped (Allah), and when they were informed about that, they considered their worship insufficient and said, "Where are we from the Prophet as his past and future sins have been forgiven." Then one of them said, "I will offer the prayer throughout the night forever." The other said, "I will fast throughout the year and will not break my fast." The third said, "I will keep away from the women and will not marry forever." Allah's Apostle came to them and said, "Are you the same people who said so-and-so? By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he who does not follow my tradition in religion, is not from me (not one of my followers)" (alBukhari).

- The Prophet (S.A.W) basically is telling us in this narration that he is the most pious and most fearful of Allah and yet he does not go to extremes in religion. Also Ibn Abbas commented on this issue of the view of the companions:

'If I had but ten days left to live, I would like to marry, so as not to meet Allah (swt) as a celibate.'

- Some people say they do not want to get married so they don't lose the complete love of Allah and others because they want to take care of their parents. The fact is that anyone able to marry has NO excuse not to do so. Marriage is a contract between man and woman to enjoy each other and must be fulfilled by all able.

2. Legal Definition of Marriage

- The legal definition of Marriage is a contract that results in the man and woman living with each other and supporting each other within the limits of what has been laid down for them in terms of their rights and obligations.

3. The Purpose of Marriage

Imam Ghazali and Ibn Al-Qayyim mentioned reasons for why people should marry:

- **Fulfill your pleasure:** getting rewarded for fulfilling your desire in a halal way
- **Procreation:** half of the enjoyment of this dunya is children
- **To seek the pleasure of our Prophet (S.A.W):** The Prophet has told us in narrations to make him proud by having many wives and many kids. It may be hard to have many wives but we can definitely try to have a few kids to have more righteous Muslims serve the religion.
    - The issue of Al-Azl or contraception comes up and there is one narration on it from the Prophet (S.A.W):

      'Narrated Abu Said Al-Khudri: We got female captives in the war booty and we used to do cortus interruptus with them. So we asked Allah's Apostle about it and he said, "Do you really do that?" repeating the question thrice, "There is no soul that is destined to exist but will come into existence, until the Day of Resurrection." (alBukhari).

- Of course the contraception cannot be permanent and practiced at all times. It must be done only in need.

- **Intercession of a righteous child:** The Prophet (S.A.W) has told us the blessing of having righteous children:

  "When a person dies, all his actions come to an end with the exception of three: Sadaqa Jaariyaa (recurring charity), Knowledge from which benefit continues to be reaped, and the prayers of his pious children for him" (alBukhari).

- **Protection from evil: RasulAllah sal Allahu alayhi wa Sallam commanded: "O you young men! Whoever is able to marry should marry, for that will help him to lower his gaze and guard his modesty" (alBukhari).**

- **To free time for other responsibilities:** A true husband and wife are a real blessing to each other in their roles and the time they add to each other's lives. The husband takes the financial burden off the wife and she takes care of the domestic burden.

- **Self-Struggle (Jihad un-Nafs):** It is a real struggle to live with the same person every day for the rest of your life, especially with your spouse. They will know what makes you angry and weak. And your children also can keep you up for the night prayer at times and can give you anguish at other times. It is a real test of the inner soul.

  "It is more rewarding than qiyaam-ul-layl to take care of your crying child."
  -Ibn al-Qayyim.

4. The Ruling of Marriage

Islam has 4 rulings on marriage and they all depend on the circumstances of a person who is ready to marry or not.

1. **Waajib or Fard** – If a person has the ability to get married and he is unable to control his desires, even by fasting. The Hanafi madhhab says that a man should marry if he is able to pay the dowry and make a lawful living.
2. **Haraam** – It is forbidden to marry for a person who does not have the financial and physical means to marry and feels he will mistreat his wife.

3. **Makrooh** – It is disliked for a person to marry who is able to, but feels strongly that he may mistreat his wife.
4. **Mustahaab** – It is desirable for a man to get married if he has the ability to, and has no fear of mistreating his wife or of committing sin. This is the default ruling of marriage.

The Faqih of Love, Ahmed Ibn Hazm (rahima-Ullah) believes that Marriage is Wajib. This is due to his Zhahiri methodology.

5. Marriage as an act of worship:

[A Muslim] would have an intercourse with his spouse and would be rewarded for it. The Companions (may Allah be pleased with them) asked: Oh Messenger of Allah! A person would be rewarded while satisfying his sexual need? Prophet Mohammad replied: Yes. Isn't it that he would be punished had he practiced sex illegally (not with his spouse)? The same applies if a Muslim practiced a lawful intercourse with his spouse. As such, he would be rewarded" (Muslim).

- the ijamaa' or majority of scholars including Imam Shafi' is that it is an act of worship.

Chacteristics of a Prospective Spouse

Characteristics desirable in the Bride

'Narrated Abu Huraira: The Prophet said, "A woman is married for four things, i.e., her wealth, her family status, her beauty and her religion. So you should marry the religious woman (otherwise) you will be a losers (alBukhari).

i Property or Wealth
ii Status in Society
iii Beauty
iv Religion*

- The encouragement of the best man of creation is to make sure that your wife is religious. There are many reasons why he chose religion but one of them is that she can help you with your shortcomings in Islam with her strengths.

-Sheikh Yasser narrated to us an incident where a mother offered her devout son his cousin for marriage. The pious brother's reason for rejecting the marriage was: Beauty. This means just because someone is religious does not mean he or she will marry someone just for religion alone. You can marry for piety, and the other things as well.

Characteristics desirable in the Groom

"The Prophet (Peace be upon him) said "If there comes to you with an offer of marriage (for your daughter, sister, etc.) one with whose religious commitment and character you are pleased, then marry (your daughter, sister, etc) to him. If you do not do so, there will be mischief on earth and widespread corruption (atTirmidhi)"

- i Faith
- ii Character

- We must remember piety and righteousness are qualities that should be in both at a minimum. The 'Ulema have taken the below qualities from the texts of Islam:

Desirable Characteristics

1. Faith and righteousness
2. Character: Hasan al-Basri, a famous Tabi'ee said: "Marry her to one who fears Allah. For if he loved her, he will treat her with utmost respect, and if he didn't, he won't oppress her."
3. Fertility – RasulAllah (pbuh) wanted us to have many children so his ummah would be the largest on the Day of Judgement.
4. Virginity: This is due to the encouragement of the Prophet (S.A.W) when a Sahabi told him he married a widow.

'Narrated Jabir ibn Abdullah: '...When we approached Medina, I started going (towards my house). The Prophet said, "Where are you going?" I said, "I have married a widow." He said, "Why have you not married a virgin to fondle with each other?" I said, "My father died and left daughters, so I decided to marry a widow (an experienced woman) (to look after them)." He said, "Well done." ... (alBukhari)'

- Some scholars also say it is because virgins have sweeter mouths, are pleased with less, and have more fruitful wombs.

5. Contentment
6. Beauty: We must understand beauty is different and in "the eye of the beholder." No one has a set standard for the definition for beauty. Islam has a very noble view of beauty, which does not set itself upon one look or image.
7. Age Difference: It is recommended that the husband is 4 or 5 years older. This is due to the fact that the wife matures faster.
8. Easy Mahr: The lesser the dowry, the more the blessing. **The Prophet said: "The best of marriage is that which is made easiest" (al-Albani)**

- Mahr of Moral Value-
  - Hajj
  - Teaching her the Qur'aan
- Financial Value-
  - Cash
  - Car
  - House
  - Land
- Family Value- Some people put a value on their daughter. Also some who pay a low dowry may get in to fights with their new family.
- Just make it simple and easy.
- **Don't accept a proposal from one who does not pray or fulfill his/her major obligations.**

9. Noble Descent – Meaning to keep culture in mind for the sake of keeping the families happy.

* We must compromise in some of these things and marry someone close to what an ideal spouse is for us, because time will not wait for us and the spouse we have in mind may be unattainable. And Remember again, look for the spouse that is religious, 1st and foremost, not the white horse that he is riding.

* Also, you are not allowed to pursue the dirty past of your husband or spouse. You should also give them the benefit of the doubt if you hear something and confirm with them before you start judging them. Also if you have a bad past, you should not reveal your past; that is between you and Allah.

Selecting a Prospective Spouse

1. Relative or Non-Relative

- There is absolutely no objection in marrying a relative and this proven by the Sunnah of the Prophet (S.A.W). In fact he married his first cousin Zainab, and Allah made his marriage to her without his approval, straight from His (swt) command. He also married Arab women and non-Arab women and this is a point to note for the Muslim biases out there of only marrying your culture. RasulAllah sal Allahu alayhi wa Sallam's Sunnah and practice with marriage is indeed a great way to follow.
- Marriage with your relatives has many positive benefits and one is strengthening family ties further by keeping relation within your family. There is also very little truth in the thought that marrying within the family increases the chance of inheriting hereditary diseases.
- 26 states, including New York, have no objection to a marriage with your first cousin and so you see it's not just Islam being different on this issue. More importantly, a lot of Muslims need to be more open-minded in terms of marriage to close relatives and stop being biased to this idea because of culture and background.
- We must also keep in mind that in some cultures, it is better to marry within the family and in others, it is not. So we must base our decision on sound knowledge of our culture in mind with what Islam requires. Because though Islamic theology does not change, the Islamic Law can change depending on your circumstances.

2. Setting up family marriages: is it allowable?

- We are talking in this case about people being married to each other when they are born or very young. If they have Nikah, it is a binding marriage and Imam Abu Hanifah says it is binding for life. BUT the majority of the scholars say that even if a couple are married when they are young, a rejection of the marriage by them after puberty will negate the marriage contract. And Allah knows best.
- At the same time, it is absolutely wrong in Islam, as we have discussed before, to force a marriage on your daughter, a way which is once again common in the sub-continent. The Hadith for this has been fore mentioned.
- This also brings up celibate marriages once again. These are called initiating the Katbul-Kitab or marrying so that you can be in a relationship. This is usually between people who are not ready to live together or do not have all the financial conditions fit for marriage. We must remember that according to this marriage, consummation has not been done and so it's a celibate marriage and this means no intercourse, but everything else. However, if they do have intercourse, it is not haram, because they are Islamically married, but the father then has the right to demand she live with her husband.
- All the schools of thought agree that sexual intercourse consummates the celibacy in to a real marriage. The school of thought of Imam Abu Hanifah has said that behind closed doors also counts as consummation. Only with consummation do the rights and duties become transferred to the husband and wife.

3. Engagement by commissioning

- Engagement by commissioning is the person wanting to get married, assigning someone to look on their behalf. This usually could be overseas or in another state in America and our teacher actually did not recommend this. He gave his reason as brothers should marry the sisters who are waiting in their community and he also mentioned you have many marriages for out of state failing and then people come back looking for second wives.
- The person whom you commission is allowed to perform the marriage contract for you. - The sisters must keep in mind at this point of the process that brothers don't want a career woman when they are having their marriages set-up. At the same time, it is not forbidden for the sisters to pursue a career. But as

mentioned before, the etiquette of marriage is to make sure you have these disputes of work settled before your marriage.

- Rasool-Allah SAWS married Umm Habiba in this way and Najaashi (ra) represented him SAWS in the marriage

4. Why is dating haraam?

- It is astonishing that Muslims have to cover a simple point like this in class. The simple answer is that Allah and the Prophet (S.A.W) forbade a man and a woman being alone before marriage without a legal guardian to supervise them.

الْيَوْمَ أُحلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُواْ الْكتَابَ حلٌّ لَّكُمْ وَطَعَامُكُمْ حلُّ لَّهُمْ وَالْمُحْصَنَاتُ منَ الْمُؤْمنَات وَالْمُحْصَنَاتُ منَ الَّذِينَ أُوتُواْ الْكتَابَ من قَبْلكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصنينَ غَيْرَ مُسَافحينَ وَلاَ مُتَّخذي أَخْدَانٍ وَمَن يَكْفُرْ بِالإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الآخِرَةِ مِنَ الْخَاسِرِينَ

"(Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time, when you have given their due Mahr (bridal-money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girlfriends…" (alQur'an 5:5).

Also there are ahadith on this issue like the one below:

"Whenever a (non-mahram) man is alone with a woman, Satan is the third among them" (atTirmidhi).

- So four reasons for dating to be forbidden are:

1. It can lead to illegal intercourse before marriage, which we all know is forbidden.
2. Shaytaan is the third person when a man and a woman are alone.
3. There is no Mahram or legal guardian which is another aspect making it forbidden.
4. Also, many studies show that dating does not lead to successful relationships. In fact, we know that rare are the high school sweethearts who date once and

marry, and America which promotes dating, has the highest rate of divorce among countries.

5. They might start with a good intention to find a compatible spouse. But they always start fi sabeel-il-Allah and end fi sabeel-il-shaytan

- At the same time, Islam does not promote blind marriages because even before marriage, you are allowed to sit with your prospect as long as you want. The only condition is that a guardian is present in the house and they should give you some reasonable privacy to discuss your compatibility and goals.

5. Matrimonial Services: What is the ruling?

- It is mubah or permissible to get married using this technique as long as modesty and proper guidelines on both sides are maintained. Pictures must not be shown unless authorized by the Wali- and this only after interest has been shown in marriage. It is a terrible mistake to put downloadable pictures. We have enough perverts and homosexuals in this society and don't want to leave a chance for them to get their hands on your pictures.
- Today, there are many types of matrimonial services that are quite controversial. As alluded to earlier, they could be likened to "speed dating". That is, all the bachelors and bachelorettes move from table to table spending a few minutes talking and checking out each and every person. This is clearly against the islamic ettiquettes of getting married. How do people justfiy these services? They say that 'the Imam coordinating the function is the mahrem for all the sisters.' And then they say, "men and women aren't alone, there are many people in the room.' The islamic way to proceed is to speak to the actual mahrem of the sister and find out the religion of the spouse first, before proceeding. And for the second point, is it permissible for a sister and a brother to go out to the mall and have lunch in the food court? But afterall, there are other people in the mall so they're not alone? Of course this is invalid. May Allah protect us from these misunderstandings of His religion. Ameen.
- As far as the issue of the wedding ring is concerned, it is a pagan custom. Islam has no problem with accepting good parts of other cultures compliant with our religion but this custom has its basis in the trinity belief of Christianity. This belief is that the ring is given in the name of other than Allah and Muslims should avoid anything that has been started off as a practice of Shirk.

- For women, it is permissible to have any type of ring as long as it given as a present, and not with the Christian culture. But there is no basis for men to have rings like these and if they still want to, they should get a pair of earrings and a nice dress as well!
- Sheikh al-Albani says wearing golden rings with no joints is forbidden but this opinion is his alone.

Class Activity: Delaying Marriages

Some of the reasons that Brothers and Sisters Delay Marriages are given below:

- A Fear controlling husbands
- High Expectations of complete submissiveness
- Brothers are too immature
- Being Too Picky
- A Fear of rejection
- Parents
- Responsibilities

The Procedure of Selecting a Bride

1. The role of female family members

- Unfortunately, many members of the family come to America but in their homes, they still live in Pakistan and Egypt. So you will have a cultural gap between the parents and the kids and the only culture the kid will care to practice is spices and shalwar-kameez.
- You should go to your father, mother, brother and sisters and include them directly in who you are marrying. The reason is that if your marriage is not working out and they weren't involved, they will want to blame you and not help you.

2. Direct proposal to a female: is it allowable?

- The only people who can discuss an issue are those who genuinely want to get married. The problem is that your intention is only known to you and you must keep it pure for Allah's sake.
- Prophet (peace and blessings of Allaah be upon him) encouraged Jabir(r) and Mughira bin Shuba(r):

'Al-Mughirah bin Shu'bah narrates that he proposed marriage to a woman, and the Prophet(peace and blessings of Allaah be upon him) said "Go and look at her, because that is more likely to create love between you" (atTirmidhi, and anNasaa'i).

Also, the verse in the Quran referring to proposing to the widow:
"there is no blame on you if you make a hint of betrothal or conceal it in yourself" 2:235

- It is acceptable for a man to ask a woman for marriage directly but it is better to get the number of the guardian or wali. But be warned not to turn matrimonial services and events of marriage into a joke.
- In the case of a widow, you can drop a hint but you cannot be direct with your proposal during her waiting period after the death of her husband, which is 4 months and ten days, and this is a right of Allah. Truly the rights of Allah are most worthy of being fulfilled.
- The mother can look at a girl and describe her to her son, and usually this is done for extra caution. You can only speak to a woman when you are proposing when she is wearing her head-cover.
- Imam Ibn Kathir rahimahullah has said that you may propose directly to a widow, but make it implicit. As for anyone else, you can propose explicitly with taqwa and etiquette.
- If you do decide to directly propose to a woman, then follow the steps below:
    - First, ask if she is engaged, married, etc
    - Then tell her if she accepts you will go talk to her father
    - If you know her culture forbids it, go to the father directly

The Procedure of Selecting a Groom

1. The right of the women to select prospective husband

- Women has the right to choose her husband and father has the right to object, but not to force her to give him up.
- Madhab Abu Hanifah (R.A.) says that a father has a right to force his daughter in to marriage but this is against the majority of the scholars. This is because of the following hadith:

Hadith of the prophet (peace and blessings of Allaah be upon him) where he gave the girl a choice when her father wanted to marry her to his nephew to raise his status. The Prophet (Peace Be Upon Him) said she had the right to reject the marriage. Then she accepted the proposal of the nephew because she just wanted to show that women have the right to choose.

- If the father of a prospect for marriage is an Imam or religious leader, he can act as a Wali and the Mahram for them and help facilitate the marriage for them.
- What if the Father is not available?
  - The preference of the Wali follows the law of inheritance
    a. Father
    b. If father is not there, then paternal grandfather
    c. If not, then son
    d. If not, the brother
    e. If not, then paternal uncle
    f. If none of these people are qualified to do this, then it goes to someone who is an authority in the community

  *The Wali according to most scholars must be a man, but according to Abu Hanifa it can be a woman

2. Offering one's female family member to a righteous person

- It is allowed in Islam for a father or a brother to offer his female family member to a person he sees as righteous. But it's better to not just judge a book by its cover and better if you get to know the person and then offer.
- Umar ibn Al Khattab (R.A) offered his daughter to Abu Bakr, then Uthman, and then the Prophet (S.A.W) accepted:

'Narrated Abdullah bin Umar: "When Hafsa became a widow," Umar said, "I met Abu Bakr and said to him, 'If you wish I will marry Hafsa bint 'Umar to you.' I waited for a few days then Allah's Apostle asked for her hand. Later Abu Bakr met me and said, 'Nothing stopped me from returning to you concerning your offer except that I knew that Allah's Apostle had mentioned (his wish to marry) her, and I could never let out the secret of Allah's Apostle . If he had left her, I would have accepted her'"(alBukhari).

- Imam al-Bukhari rahimhullah, the great scholar of Sahih Al-Bukhari, has a whole chapter on this fact and states it is permissible to give a female member to Ahl-Ul-Khair. (people of righteousness)
- Stories of Inspiration:

- Story of Sa'id ibn Musayyib: Sa'id ibn Musayyib was a judge during the period of Imam Malik. The politicians wanted to marry into the family of the fuqaha, but Sa'id offered his daughter to one of his widowed student. One a cold rainy night, Sa'id dropped his daughter off to the student's house "You shouldn't be alone tonight". When husband advanced, the daughter fainted. He then got worried and called his neighbors. They woke her up threw a party (a waleemah) and everything went well. The next morning the husband attempts to go to class. The wife asks "Where are you going?" He says he is going to the halaqah. She says "sit down, I will give you the knowledge of Sa'id."

- Al Imam al Kasani: Al Kasani is the author of many books of the Hanafi fiqh. His sheikh offered him his daughter Fatima for the commentary of Al Bada was Sama'a. He loved her so much that when she passed away he would visit her grave every Thursday evening because he loved her so much.

3. Direct proposal to a man: is it allowable?

Islamically, she is allowed to. But realize that culture has made this practice disliked for the most part. Imam Bukhari rahimhullah has a whole chapter showing that this can be done with the following narration:

'Narrated Sahl bin Sad: While we were sitting in the company of the Prophet a woman came to him and presented herself (for marriage) to him. The Prophet looked at her, lowering his eyes and raising them, but did not give a reply. One of his companions said, "Marry her to me O Allah's Apostle!" The Prophet asked (him), "Have you got anything?" He said, "I have got nothing." The Prophet said, "Not even an iron ring?"

He said, "Not even an iron ring, but I will tear my garment into two halves and give her one half and keep the other half." The Prophet; said, "No. Do you know some of the Quran (by heart)?" He said, "Yes." The Prophet said, "Go, I have agreed to marry her to you with what you know of the Qur'an (as her Mahr)." 'And for those who have no courses (i.e. they are still immature). (65.4) And the 'Iddat for the girl before puberty is three months (in the above Verse). (al Bukhari)'

Also, we know that Khadija (ra) proposed to Prophet Muhammad (pbuh).

Sheikh Yasser shared an interesting story that happened in Medina. A student studying sharia' was approached by woman in niqaab who said As-salaamu Alaykum. He was surprised. She said to him, 'I joined university last year and I've been hearing good things about you. I would like to follow the sunnah of a woman proposing to a man and I would like to marry someone like you.' Then she gave the evidence of the sunnah. He was so shy that he ran away. He was speechless. She kept after him sending other messengers. In the end he became so nervous he didn't know what to do, so he started saying no repeatedly. Then a brother came to him and said my wife wants to talk to you, is that okay with you? He said, 'if you don't mind, then I don't mind if she talks to me.' So the sister spoke to him (in the presence of her husband) and said, 'I know the sister who proposed to you, and she's a wonderful lady, etc.' When she finished her talking he said, 'I know about all of these things but I'm not interested in getting married right now.' So she started telling him again, and he repeated, 'I'm not interested in getting married right now.' She said, 'what do you think of yourself, you are going to lose this opportunity!' So the wife's husband looked at his friend and asked, 'why don't you stop her?' He did just that and eventually he moved somewhere else and married someone else.

Looking at the Opposite Sex

1. Ruling on lowering one's gaze:

- It is obligatory for the one not genuinely interested in marriage to lower his gaze in all circumstances. The ruling is derived from:

قُل لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ (30) وَقُل لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاء بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاء بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُوْلِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاء وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعاً أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ (31)

Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). That is purer for them. Verily, Allâh is All-Aware of what they do. And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.) and not to show off their adornment except only that which is apparent (like palms of hands or one eye or both eyes for necessity to see the way, or outer dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms, etc.) and not to reveal their adornment except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islâm), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of the shame of sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allâh to forgive you all, O believers, that you may be successful' (alQur'an 30-31

- Allah knows what our hearts conceal and what our eyes reveal. (Ghafir:19) Ibn Abbas commented on this verse of Surat al-Ghafir, and said it is revealed for men who are guarding their sight but looking for an opportunity to look.
- Although Allah addresses them both, it is more of an obligation on men than on women to lower their gazes. This is proven by the hadith in which the Prophet (S.A.W) allowed 'Aisha to look at men:

'Narrated Aisha: Allah's Apostle (p.b.u.h) came to my house while two girls were singing beside me the songs of Buath (a story about the war between the two tribes of the Ansar, the Khazraj and the Aus, before Islam). The Prophet (p.b.u.h) lay down and turned his face to the other side. Then Abu Bakr came and spoke to me harshly saying, "Musical instruments of Satan near the Prophet (p.b.u.h) ?" Allah's Apostle (p.b.u.h) turned his face towards him and said, "Leave them." When Abu Bakr became inattentive, I signalled to those girls to go out and they left. It was the day of 'Id, and the Black people were playing with shields and spears; so either I requested the Prophet (p.b.u.h) or he asked me whether I would like to see the display. I replied in the affirmative. Then the Prophet (p.b.u.h) made me stand behind him and my cheek was touching his cheek and he was saying, "Carry on! O Bani Arfida," till I got tired. The Prophet (p.b.u.h) asked me, "Are you satisfied (Is that sufficient for you)?" I replied in the affirmative and he told me to leave. (alBukhari)'

- There is also a narration that comes to mind about the Prophet's treatment of his wives in their menstrual cycles:

'Narrated Umm Salama: While I was laying with the Prophet under a single woolen sheet, I got the menses. I slipped away and put on the clothes for menses. He said, "Have you got "Nifas" (menses)?" I replied, "Yes." He then called me and made me lie with him under the same sheet. (alBukhari)

2. **Exemptions**

a) In court- If you have to help identify a criminal or be an eye-witness, there is no harm to look at the opposite gender but your intention must be sincere and gaze should be controlled.

b) Marriage Prospect

c) Under age of puberty

Looking at one's Prospective Bride

1. **Legal Ruling** – Mustahab. This has been mentioned before as the Prophet (S.A.W) allowed Mughirah bin Sh'ubah to look at her to increase his chances of wanting her. Also, in another hadith, a man engaged a woman from Al-Ansaar and Rasool-Allah SAWS asked Did you see her? He said no, so Rasool-Allah SAWS said go see her because the relationship will last longer between you.
2. **Reason of Permissibility** – physical attraction in order to pursue marriage.
3. **Condition of Permissibility**- genuine intention for marriage.
4. **The procedure**- You should look before the proposal for as long as it takes to determine if you want to marry this person.

Questionable Ways

1) Sneak a peek- This is acceptable as mentioned before BUT only with a genuine intention to marry her. It is not acceptable to go looking at 50 sisters with no readiness or intention of marriage.

2) Hidden Cameras- This is not acceptable.

3) Looking in to a picture- This is allowed as mentioned before, with the supervision of the Wali. The pictures should not be downloadable.

4) Looking through the internet- Once again, it is allowed with wali's supervision and no downloadable.

5) Being in privacy without Mahram- NO!!!

6) Public place along without a Mahram- NO!!!

7) Casual situation without her knowledge- This is allowed and a good intention is prescribed.

Consequences of a Marriage Contract

1. Kind treatment

And he (peace and blessings of Allaah be upon him) said: "The best of you is the one who is best to his women, and I am the best of you to my women" (atTimidhi).

2. The conjugal right of 'enjoying the spouse'

- As we know, this is not allowed in celibate marriage.

3. The move to his residence

- Of course this does not apply to his last name also. Adopting the husband's last name is haram. That is an innovation of culture.
- Once they consummate the husband is responsible for providing for her.

4. The Dower

- Due at consummation, and if not specified, can be decided by the Judge (in and Islamic court).

5. Sustenance and Spending

- The husband is responsible for taking care of his wife.

6. Establishment of affinity (unmarriageable kin)

7. Verification of child's lineage

- Assumption is the child is legitimate even if the family members live far away. For most ulama, this is fornication (zina) and adultery if this is far away. Some (as in very few) Ulama give benefit of the doubt and might claim that by a Karaamat, she was distant.

8. Establishment of inheritance right

- Yes and this is even before consummation.

9. Right of obedience to husband

- If there's a conflict before consummation of marriage, the husband does not have a right to be obeyed, as of yet. She obeys her father in this case. Once the marriage is consummated, her obedience is to her husband above her father.

10. Right of husband to chastise wife

- This is the right of the husband to discipline his wife if she is doing wrong in her actions and duties. This is of course in no way supportive of many of the acts of Muslim husbands of today who have beaten their wives bloody and caged them in their homes. Islam is different from the actions of Muslims. Islam is from Allah and what comes from the One who is All-Pure is pure.
- Perhaps an explanation of the ayah in the Quran is due for the verse:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاء بِمَا فَضَّلَ اللّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنفَقُواْ مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللّهُ
وَاللاَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلاَ تَبْغُواْ عَلَيْهِنَّ سَبِيلاً إِنَّ اللّهَ كَانَ عَلِيّاً كَبِيراً

As to those women on whose part you fear disloyalty and ill-conduct, admonish them (first), (Next), refuse to share their beds, (and last) beat them (lightly); but if They return to obedience, seek not against them means (of annoyance. Surely, Allâh is Ever Most High, Most Great' (alQur'an 4:34).

- This is a sequence of steps a husband must use in disciplinary action only upon a wife who is outwardly refusing to obey. And this is after many words of warning and pleading with her to stop her disobedience. For a woman to have so much nerve to be that disobedient, then the next step is taken and he doesn't have intercourse with her for a long period of time, to the point that she might be emotionally affected with her husband refusing to sleep with her. And if that wasn't enough, then and ONLY then may the husband use the prescription of a light beating. Now what does light beating entail? We turn to the sunnah of RasulAllah for this. He (pbuh) said that this involves using a miswak and lightly tapping her with the miswak as a physical signal to stop her disobedience. Truly, for every illness there is a cure, and the cure for the disease of ignorance is knowledge.

Chapter 3 – Marital Rights

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ

'… And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them. and Allah is Exalted In power, wise' (alQur'an 2:228).

Gender Equity in Islam

1. **Are men and women equal?**
   When answering this question we first need to ask "Equal in what?" Are we talking physically, spiritually, mentally or in the sight of Allah? If the answer to this question is physically, then it is clear that the answer is no. The body of the man is not like the body of the woman. Since our physical abilities are determined by the structure of our bodies we can argue confidently that men and women generally do not have the same physical abilities.
   If we are asking about our equality in terms of our spiritually or in the sight of Allah then it is clear that Islam does not differentiate between men and women. Both sexes have an equal opportunity to become close to Allah and to attain His ultimate reward. Allah tells us in the Qur'an in Surat Al-Hadid of both believing men and believing woman achieving the supreme success:

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِم بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

One Day shalt Thou see the believing men and the believing women- How their light runs forward before them and by their right hands: (Their greeting will be): "Good news for you This day! Gardens beneath which flow rivers! to dwell therein for aye! This is indeed the highest Achievement!" (alQur'an 57:12).

We find many other such ayahs all over the Qur'an. Allah gives both men and women equal chances to earn His pleasure and reward. It is surprising to note that

Islam is attacked by claims that it does not treat women on the same level as men. In fact, it is the Christians who held a conference to determine if women have souls or not. Not too long ago -in this country and in almost every other western country- women were looked at as property instead of individuals. It was well-known that the woman and everything she owned belonged to her father and then to her husband when she got married. It is only over the last 100 or 200 years that the Western world has started to look down on the position of women in Islam. Before this Islam was the one calling for women rights and tolerance.

- **Allah has created us to complete each other and not to compete against each other.**

2. **Differences or Preferences?**
The mother of Maryam said "And the female is not like the male."

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنثَى وَاللّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ الذَّكَرُ كَالأُنثَى وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وِإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ

When she was delivered, she said: "O My Lord! Behold! I am delivered of a female child!"- and Allah knew best what she brought forth- "And the male is not like the female. I have named Her Mary, and I commend Her and Her offspring to Thy protection from the evil one, the rejected" (alQur'an 3:36).

It is because of the differences between men and women that preferences are given. In the case of being the head of the household the man is given the position because of his physical ability as well as the ability to make a decision and then stick to it. The woman on the other hand would think both rationally and emotionally at the same time, which would sometimes make it very hard to make a decision. She would also be very hard on herself if for some reason her decision proves to be wrong. It is also because of the kind and gentle nature of the woman that she is made the caretaker of the child until he/she is a little older. The mother tries to make the child feel comfortable at all times. She is the one that gets out of the bed in the middle of the night when her child is crying. The father on the other hand, because of his nature, would become very annoyed with the child. This is preference because of the nature of the woman.

3. **The natural differences between men and women:**
   - **Physiological differences**

- When it comes to using the brain men and women are very different. Men are only able to use one side of their brain at a time and so if they are being rational, emotions will have no part in the argument. However, if they are emotional they do not think rationally. Women on the other hand are able to use both parts of their brains at the same time. This can be seen when the woman takes care of the kids and cooks at the same time. She is able to tend to her kids and remember what time the food has to come out of the oven. This gift can sometimes work against the woman when it comes to making decision that affect people. This is one of the wisdoms behind why the men were made the leader of the home.

- **Emotional differences**

  As is well known women are more emotional than men and so things around them affect them more than it affects men. Allah has blessed women with a very soft nature and so a small word might affect them a lot. They can become happy or sad by a single word.

- **Neurological differences**

  This is where most of the debate starts. The following Hadith is usually quoted:

Narrated Abi Said Al Khudri:

'I have not seen anyone more diminished (decreased) in perception and religion than you. A cautious sensible man could lose his firmness and determination by some of you. The women asked: O Messenger of Allah! What is diminished (decreased) in our perception and religion? He said: Is not the witness of two women equal to the witness of one man? They replied in the affirmative. He said: This is the diminution (decrease) in perception. Isn't it true that a woman can neither pray nor fast during her menses? The women replied in the affirmative. He said: this is the diminution in your religion' (Bukhari and Muslim).

The translation of the this Hadith usually found in the books of Hadith would use the words 'intelligence' and 'deficient' where this translation uses 'perception' and 'diminished' respectively. This translation can be found in the course book for Fiqh of Love taught by Sheikh Yasir Birjas.

The word عقل does not mean intelligence but perception. Men and woman see things differently. The proof that the Prophet gave for the عقل being diminished was testimony in financial transactions. Testimony does not need intelligence so عقل cannot mean intelligence. In some cases the testimony of one woman is more worthy than the testimony of 100 men.

In one instance in the time of the Prophet and woman came and told a married couple that she had breastfed both of them. This meant that they were mahram and so it was Haraam for them to be married. The man complained to the Prophet that this was only one lady and that he and his wife had been married for a number of years and even had kids together. The Prophet then asked the man how is it possible to stay with her once he knows that they are Haraam for each other? In this instance the Prophet (Peace Be Upon Him) only needed the witness of one woman to dissolve the marriage of these Sahaabahs. As for the diminution in religion, this just means that they have less of a responsibility in Ibaadah. Even though the woman is physically able to pray and fast during her period, the responsibility of praying and fasting during this time is lifted from her. If we really want to be fair looking at this Hadeeth then we would have to say that this Hadith of the Prophet is a compliment and a warning for women. Women have the power to cause even the best man to lose his senses and do things that he would not normally do. This power that Allah has granted women should be kept under control and used only for the pleasure of Allah.

Rights and Obligations

1. **Differences of rights or preferences?**
   As we have mentioned before the rights and obligations given to each gender by Allah and His messenger are due to their abilities and so they can be considered as preferences due to differences. Men and women have even rights and obligations because of the nature that Allah has created them with.

2. **Equal rights & obligations between man & woman**
   - The man and the woman are equal in humanity
   - They both have souls and so are equal in spirituality
   - Men and Woman are equal in the opportunity of getting closer to Allah.
   - Men are women are allowed to own their own property

3. **Different rights & obligations between man & woman**
   In inheritance law, men take 2 shares while women take 1. This is in no way discrimination of women. The man is the one responsible for taking care of everything in the home after his father passes away and so his sister is now under his care. He must now provide for her and take care of her using the money he

received from his father. The money that the woman inherits from her father is her own money to spend of as she likes. This money does not need to be used to take care of her since it is either the responsibility of her brother or her husband to take care of her and provide for her needs.

In Islam it is the obligation of the wife to take care of the children until they are 7 years old.

The Rights of Spouses

1. Mutual Rights

- **Having the right to enjoy one another**
  It is the right of both the husband and the wife to be able to enjoy each other to the fullest. The enjoyment should be both physically and mentally.

- **Treating each other with good manners**
  This is very important for any marriage to prosper. If one of the two abuses the other, then the marriage will quickly fall apart. Allah has given men the upper hand in the home so as not to abuse their wives but to take care of them and treat them in the best way. The Prophet (Peace Be Upon Him) said in a Hadith:

"The best of you is the one who is best to his family, and I am the best of you to my family" (At-Tirmidhi and Ibn Majah)

- **Establishing the right of inheritance**
  Once the couple has married, then the laws of inheritance apply on both of them, even if the marriage is not yet consummated. If the man dies then the woman has a right to inherit from him and vice versa.

2. The Rights of the Husband

- **Obedience**
  This is a right that the husband has even over the right of obedience that the father has over the woman. Once the command of the husband does not go against the

Shariah then the wife is obligated to obey him. This is part of the Qiwaam that Allah has granted to the man.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاء بِمَا فَضَّلَ اللّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنفَقُواْ مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللّهُ وَاللاَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلاَ تَبْغُواْ عَلَيْهِنَّ سَبِيلاً إِنَّ اللّهَ كَانَ عَلِيّاً كَبِيراً

"Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because They support them from their means. Therefore the righteous women are devoutly obedient, and guard In (the husband's) absence what Allah would have them guard. As to those women on whose part you fear disloyalty and ill-conduct, admonish them (first), (Next), refuse to share their beds, (and last) beat them (lightly); but if They return to obedience, seek not against them means (of annoyance.) Surely, Allâh is Ever Most High, Most Great" (alQur'an 4:34).

- The man is the head of the home but the woman is the neck and wherever the neck goes the head follows. -Bosnian Saying

Related to this statement is an example of a Islamic Scholar, Abdur-Razzaq as-San-aa'a-ee, who lived in the early to middle part of the the 3rd century hijri, became upset with his students one time and stopped teaching them. The students went to many different people to intercede on their behalf to continue the halaqat. Then one quoted the above "gem" and told them to ask his wife to intercede on the students behalf. The students took the advice, and after doing this, the wife confidently said, "He'll be there tomorrow." And sure enough, they found their Sheikh Abdur-Razzaq ready to teach class the next day. They asked them what brought him back, and he said,

"The intercessor who comes to you well-dressed is not the same as the intercessor who comes to you undressed."

We now resume with the rights to the husband!

- Remaining in the house, and leaving with permission

The wife must not leave the home except with the permission of her husband. This does not refer to going to places such as the supermarket or to take the kids to school. Errands such as these could be issued a general permission by the husband. The permission that is required is for going out with friends and to other events. Even though this is the case the man should not be obsessive since it damages the relationship.

- **Responding to his call when he calls her to bed**

  The Prophet (Peace Be Upon Him) said:

"If a man calls his wife to his bed and she refuses, and he remains angry with her overnight, the angels will curse her until morning." (Bukhari and Muslim)

It is a very grave sin for a woman to refuse to have relations with her husband if she has no pressing reason to refuse. If the woman has valid reasons, the man should take her feelings into consideration and wait until a better time for her. The man should also remember that making the woman happy by talking to her and making her feel better can motivate her to have relations with him. The man should be smart and instead of demanding intercourse he should try to get his wife in the mood so that they can fulfill their desires.

- **Protecting his house in his absence**

  She should not let anyone in that the husband does not want. This is especially so for other men. The wife should never allow any other man to enter the house of her husband when he is not there. Also, if there is a friend of the woman that the husband does not like, he can also forbid her from bringing this friend home.

- **Serving the husband**

  This is according to the customs. But the men should help out so that the love will increase.

- **Protecting his honor, children and wealth**

  The man has the right to object when his wife is talking to people who he does not want her to talk to.

- **Being thankful to him**

  If the man is doing his job then she should show gratitude for what he is doing if he is doing it correctly. Men love to be thanked for what they do. Everything they do is for their family and so thanking him will increase the love between the couple.

- ***Chastisement***

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاء بِمَا فَضَّلَ اللّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنفَقُواْ مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللّهُ وَاللاَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلاَ تَبْغُواْ عَلَيْهِنَّ سَبِيلاً إِنَّ اللّهَ كَانَ عَلِيّاً كَبِيراً

Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because They support them from their means. Therefore the righteous women are devoutly obedient, and guard In (the husband's) absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (Next), refuse to share their beds, (and last) beat them (lightly); but if They return to obedience, seek not against them means (of annoyance. Surely, Allâh is Ever Most High, Most Great" (alQur'an 4:34).

This misconception was covered earlier, but will be reiterated here for emphasis. Islam allows the man to discipline his wife if the need arises. This permission should not be abused and the rules and regulations that are required must be adhered to before punishment is actually meted out. The man should not beat the wife out of rage and contempt, but instead it should be a display of his extreme displeasure with whatever she has done. There should also be no mark on the woman after she has been disciplined. Even though Islam allows this type of punishment, men should remember the wonderful example of our Prophet who never used physical punishment on his wives. The only time the Prophet ever raised his hands on any of his wives is when he pushed Aisha in her chest because she assumed that he was going to leave her in the night for one of his other wives. Allah has told us in many parts of the Qur'an that we should follow the example of the Prophet. The Prophet has told us:

> "The best of you is the one who is best to his family, and I am the best of you to my family." (At-Tirmidhi and Ibn Majah)

3. The Rights of the Wife

- ***Treating her in a kind and good manner***
  As the maintainer and protector of the house the husband, must treat his wife in a good and kind manner. Spousal abuse is one of the biggest problems in marriages. This is especially the case with those people that have very little knowledge of the deen. It is only with mutual kindness that any marriage with last and move forward. Once there is abuse on either side the marriage will definitely deteriorate.
- ***Teaching her the matters of the religion – worship***
  The best gift a man can give to his wife is knowledge of Islam. As the head of the home the man should have a very sound knowledge of the deen so that he can make the correct decisions and guide his family to Jannah. It is the responsibility

of the man to ensure that his family has the correct understanding and practice of Islam. Allah has told us in Surat At-Tahrim:

يَا أَيُّهَا الَّذِينَ آمَنُواقُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَاراً وَقُودُهَا النَّاسُ وَالْحِجَارَةُعَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْوَيَفْعَلُونَ مَا يُؤْمَرُونَ

"O ye who believe! save yourselves and your families from a Fire whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who flinch not (from executing) the commands They receive from Allah, but do (precisely) what They are commanded" (alQur'an 66:6).

- ***Maintaining her chastity***
  It is not only the responsibility of the wife to fulfill the desires of the husband. The man must also be able to physically please his wife so that she does not have to look for pleasure elsewhere. The man has to give enough time for foreplay so that the woman will be satisfied.

- ***Financially maintaining her***
  This is the most important responsibility of the man. It is the husband who needs to provide everything that is needed for the family to live a decent life. The man has to provide the food, clothes and shelter the family needs to survive. Islamically, the wife has no obligation to use her money to provide any of the needs of the household. However, if she decides to help, then her reward is with Allah.

Life of Rasulullah
(peace and blessings be upon him)

As for our noble Prophet (Peace be upon him), we learn a lot of lessons from studying his life in terms of how he acted with his wives. There are many actions that he used to do to get closer to his wives and to leave them with constant reminders of how much he loved them. Some Muslim uncles and aunties have lost touch with this Sunnah though they claim to love the Prophet (Peace be upon him). Sometimes we forget that he was an example in every aspect of life from the community example to the domestic example.

His wives also loved him so much that they would compete for his affection. They were two rival teams; one led by 'Aisha (May Allah be pleased with her), with Hafsa, Safiyya, and Sauda against the team of Umm Salama with Zaynab and Maimuna.

We also have to remember that as a normal man, he married only one wife, Khadijah. As a Prophet, he had multiple marriages. Some of them he chose on his own. Generally though, Allah swt guided the prophet in choosing his wives so as to bring some benefit for the call of Islam.

Chararcteristics of his (pbuh) Marriage Life

1. More than one wife

As we mentioned that as a Prophet, he married more than one wife. Some of these marriages were ordered by Allah like the marriage of Zainab, his first cousin, in order to set standards for who Muslims could marry. Some marriages were with the view to help widows whose husbands had been killed for the sake of Islam. Others were to cement relationships with devoted followers like Abu Bakr, may Allah be pleased with him. Nevertheless, women were made beloved to him. He said:

> "Made beloved to me from your world are women and perfume, and the coolness of my eyes is in prayer." (Ahmad and An-Nasa 'i)
> "The world and all things in it are precious, and the most precious thing in the world is a virtuous woman." (Ahmad and Muslim)

2. Drawing Lots

Whenever the Prophet (Peace be upon him) would travel; he would draw lots to see which of his wives would go with him. It was really amazing how he would even encourage them indirectly to compete with each other to spread his love for them and theirs for him.

3. Being Playful

The Prophet (Peace be upon him) would always have a playful attitude with his wives. This was demonstrated by the fact that he would call them loving nicknames. Instead of calling 'Aisha with her name, he would call her Aa'ish.

Also, we all know that the Prophet used to play sports and encourage the Sahabah to do so. When returning from a battle one time the Prophet went to the end of the caravan and let the people advance forward. The Prophet (Peace be upon him) stayed with 'Aisha and raced with her and she beat him. Of course, he did not forget the loss and avenged it later when 'Aisha had gained some weight. After the race, he laughed jokingly and told her: "This for that."

4. Food Fights

'Aisha made Khabisa (a type of food) and brought food to Sauda but 'Aisha was not known to be a great cook. So when Sauda refused to eat, 'Aisha told her to eat or she would smear the food in her face. When Sauda did not eat, 'Aisha followed her words with actions. Then the Prophet (Peace be upon him) encouraged indirectly for Sauda to respond and a crazy food fight pursued. Then he started laughing when this was all happening.

5. Taking a Shower together

Aisha narrates, "When I used to take shower with Prophet Muhammad, he used to tell me, "Keep some water for me," but I used to push his hands and say," Keep the water for me." (alBukhari)

6. Practical Jokes

Believe it or not, but the Prophet's wives did play numerous jokes on him. Sisters should really not try this at home with their husbands too much.

One time, RasulAllah (pbuh) stayed a little longer at Zainab's house and 'Aisha noticed this. She realized that this was because of a special honey he liked. 'Aisha planned with her team to complain about the smell of the honey. The Prophet (Peace be upon him) hated any bad smell from him and so he forbade honey for himself. But Allah (swt) rebuked the Prophet (pbuh) for making something halal into something haram.

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَّحِيمٌ (1) قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ
(2) وَإِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثاً فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَّفَ بَعْضَهُ وَأَعْرَضَ عَن بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ
أَنبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ (3) إِن تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِن تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ
الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ (4)

'O Prophet! Why do you ban (for yourself) that which Allâh has made lawful to you, seeking to please your wives? And Allâh is Oft-Forgiving, Most Merciful. Allâh has already ordained for you (O men), the dissolution of your oaths. And Allâh is your Maula (Lord, or Master, or Protector, etc.) and He is the All-Knower, the All-Wise. And (remember) when the Prophet (Peace be upon him) disclosed a matter in confidence to one of his wives (Hafsah), so when she told it (to another i.e. 'Aishah), and Allâh made it known to him, he informed part thereof and left a part. Then when he told her (Hafsah) thereof, she said: "Who told you this?" He said: "The All-Knower, the All-Aware (Allâh) has told me". If you two (wives of the Prophet, namely 'Aishah and Hafsah) turn in repentance to Allâh, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet likes), but if you help one another against him (Muhammad), then verily, Allâh is his Maula (Lord, or Master, or Protector, etc.), and Jibrael (Gabriel), and the righteous among the believers, and furthermore, the angels are his helpers.'
(alQur'an 66:1-4)

It was this incident that made the Prophet (Peace be upon him) really angry with his wives and stayed away from them for one month. Then 'Aisha showed how women are so unbelievably stubborn to admit they are wrong. The Prophet (Peace be upon him) came back after 29 days, and she said a month is 30 days, meaning why are you back early? The Prophet (Peace be upon him), unlike most men, controlled his rightful anger and said, a month in Islam can be 29 or 30 days.

7. Good Listener

Some women love to talk and don't know how to stop. Men, on the other hand, don't have patience and act like they are listening. So you may recall a man grabbing a paper and saying, "uh-huh," to his wife and her getting frustrated and saying, "are you even listening to me?"

Our example of excellence, the Messenger of Allah (Peace be upon him), was quite the opposite as he shows in this note-worthy incident:

> 'A'isha reported that (one day) there sat together eleven women making an explicit promise amongst themselves that they would conceal nothing about their spouses. The first one said: My husband is a sort of the meat of a lean camel placed at the top of a hill, which it is difficult to climb up, nor (the meat) is good enough that one finds in oneself the urge to take it away (from the top of that mountain).
>
> The second one said: My husband (is so bad) that I am afraid I would not be able to describe his faults-both visible and invisible completely.
>
> The third one said: My husband is a long-statured fellow (i. e. he lacks intelligence). If I give vent to my feelings about him, he would divorce me, and if I keep quiet I would be made to live in a state of suspense (neither completely abandoned by him nor entertained as wife).
>
> The fourth one said: My husband is like the night of Tihama (the night of Hijaz and Mecca), neither too cold nor hot, neither there is any fear of him nor grief.
>
> The fifth one said: My husband is (like) a leopard as he enters the house, and behaves like a lion when he gets out, and he does not ask about that which he leaves in the house.
>
> The sixth one said: So far as my husband is concerned, he eats so much that nothing is left back and when he drink, he leaves no drop left behind. And when he lies down he wraps his body and does not touch me so that he may know my grief.
>
> The seventh one said: My husband is heavy in spirit, having no brightness in him, impotent, suffering from all kinds of conceivable diseases, heaving such rough manners that he may break my head or wound my body, or may do both.
>
> The eighth one said: My husband is as sweet as the sweet-smelling plant, and as soft as the softness of the hare.
>
> The ninth one said: My husband is the master of a lofty building, long-statured, having heaps of ashes (at his door) and his house is near the meeting place and the inn.

The tenth one said: My husband is Malik, and how fine Malik is, much above appreciation and praise (of mine). He has many folds of his camel, more in number than the pastures for them. When they (the camels) hear the sound of music they become sure that they are going to be slaughtered.

The eleventh one said: My husband is Abu Dharr. How fine Abu Dharr is! He has suspended in my ears heavy ornaments and (fed me liberally) that my sinews and bones are covered with fat. So he made me happy. He found me among the shepherds living in the side of the mountain, and he made me the owner of the horses, camels and lands and heaps of grain and he finds no fault with me. I sleep and get up in the morning (at my own sweet will) and drink to my heart's content. The mother of Abu Dharr, how fine is the mother of Abu Dharr! Her bundles are heavily packed (or receptacles in her house are filled to the brim) and the house quite spacious. So far as the son of Abu Dharr is concerned, his bed is as soft as a green palm-stick drawn forth from its bark, or like a sword drawn forth from its scabbard, and whom just an arm of a lamb is enough to satiate. So far as the daughter of Abu Dharr is concerned, how fine is the daughter of Abu Dharr, obedient to her father, obedient to her mother, wearing sufficient flesh and a source of jealousy for her co-wife. As for the slave-girl of Abu Dharr, how fine is she; she does not disclose our affairs to others (outside the four walls of the house). She does not remove our wheat, or provision, or take it forth, or squander it, but she preserves it faithfully (as a sacred trust). And she does not let the house fill with rubbish. One day Abu Dharr went out (of his house) when the milk was churned in the vessels, that he met a woman, having two children like leopards playing with her pomegranates (chest) under her vest. He divorced me (Umm Dharr) and married that woman (whom Abu Dharr) met on the way. I (Umm Dharr) later on married another person, a chief, who was an expert rider, and a fine archer: he bestowed upon me many gifts and gave me one pair of every kind of animal and said: Umm Dharr, make use of everything (you need) and send forth to your parents (but the fact) is that even if I combine all the gifts that he bestowed upon me, they stand no comparison to the least gift of Abu Dharr. 'A'isha reported that Allah's Messenger (may peace be upon him) said to me: I am for you as Abu Dharr was for Umm Dharr" (Muslim).

We learn another important thing about RasulAllah. When he used to listen to Aisha RA he wouldn't interrupt her, even if he had heard it before. In this

hadith, he let Aisha complete her story. There is no evidence that he SAWS ever interrupted.

Also we have an incident where in 'Ittikaf, Safiyyah came to visit him and she wanted to talk. A man normally would say he was too busy with worship but the Prophet (Peace be upon him) talked to her at night, the best time for a man and his wife.

The other wives, like 'Aisha heard about his 'Itikaaf another year so they started camping outside his tent in the mosque. They were trying to compete for his love during Ramadhan. The Prophet promptly stopped doing 'Itikaaf for that year because of this excessiveness.

'Aisha and Safiyyah tried to play a practical joke also when they switched each other's camels at night. So the Prophet (Peace be upon him) was speaking to Safiyyah and he though it was 'Aisha. 'Aisha really felt angry for doing this because the Prophet (Peace be upon him), when he realized the joke, still spent the rest of the night with Safiyyah.

8. Patience and Tolerance

The below narrations show his tolerance and love for his wives even when they grew irritated in competition:

'Narrated Anas: While the Prophet was in the house of one of his wives, one of the mothers of the believers sent a meal in a dish. The wife at whose house the Prophet was, struck the hand of the servant, causing the dish to fall and break. The Prophet gathered the broken pieces of the dish and then started collecting on them the food which had been in the dish and said, "Your mother (my wife) felt jealous." Then he detained the servant till a (sound) dish was brought from the wife at whose house he was. He gave the sound dish to the wife whose dish had been broken and kept the broken one at the house where it had been broken.'(al Bukhari)

'He never abused a domestic worker physically or emotionally and neither did he beat any of his wives,' said his wife Aisha. (Muslim)'

'Aisha narrates: He enjoyed his meals only when she sat next to him. They drank from one cup and he watched where she placed her lips so that he could place his lips on the same area. He ate from a bone after she ate and placed his mouth where she had eaten. She also said that he placed morsels of food into her mouth and she would do the same. (Muslim)

One time, news spread in the city that Rasool-Allah SAWS divorced his wives. Umar RA ran to his daughter Hafsa and said, "I told you don't compare yourself to Aisha, what happened, did he divorce you?" He then went to ask Rasool-Allah SAWS if he did divorce Hafsa. Rasool-Allah SAWS didn't answer. This indicated that he was very upset (didn't want to talk about it). Umar RA finally got in after the third try. He saw Rasool-Allah SAWS lying on his side saying nothing. Umar RA then said a joke, "you know when we were in Makkah, the Qurayshi woman had a better attitude in the way they treat their husbands. When we came to Madinah we saw the Ansaari woman controlling their husbands and now our women are picking up their habits. Rasool-Allah SAWS smiled so Umar felt comfortable and asked, "Did you divorce your wives?" He said no.

9. Passion and Mercy

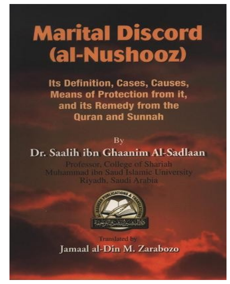
> **"When Fatima, his daughter, visited him at his house the Prophet would take her hand, kiss her and make her to sit next to him. She did the same when he visited her." (atTirmidhi)**
>
> **Aisha said, 'A nomad once told Prophet Muhammad, 'you kiss the children and we never do!' Prophet Muhammad (peace and blessings be upon him and his house) said, 'Has Allah withdrawn mercy out of your hearts?' (alBukhari and Muslim).**
> Meaning that he who has mercy in his heart for children, this mercy drives him to kiss them. And he who gets mercy withdrawn from his heart withholds from kissing them.
>
> **Al-Bara' (may Allah be pleased with him) said, 'I saw the Prophet of Allah (peace and blessings be upon him and his house) carrying Al-Hassan on his shoulder, saying, 'Oh Allah! I love him so love him.' (alBukhari, Muslim, and atTirmidhi)**
>
> **"The Prophet carried Umama, his grand-daughter, the daughter of his daughter, Zainab, while praying. He put her down gently when he prostrated." (alBukhari)**

10. His Death

His death was an even more detailed incident that brings tears to the tearless eye. His wives after consensus, left him alone with 'Aisha near his death for they knew he wanted to be with his most beloved in his last moments. He had a very high fever and she also had a slight one. She would recite Qur'an to him and keep him on her chest after he would lie on her lap. She saw his love for a companion's miswak and so she grabbed it for him. He started using it and then she saw that he was about to leave. He said to her, "...to the

Higher Companion." It meant he has many good companions in this life and he loved his wives but now it was time to go to his true companion, Allah. It was time to go back to Allah, the one who had given him when he was an orphan and made him a guide and mercy to mankind. He repeated this statement, raised his finger to the sky to his Lord, and breathed his last. May Allah bless his soul, the man who purified us with his character, the excellent example until the end of times.

Chapter 4- An-Nushooz: Marital Discord



Discord- lack of agreement on things.
An-Nushooz- each spouse being hostile against the other; having hatred or treatment in an improper manner.

Nushooz from the wife

Disobeying husband's commands, leaving house to visit others without proper permission, forsaking obligatory religious duties. Allah describes the actions to take in case of nushooz from the wife in the oft-quoted verse:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاء بِمَا فَضَّلَ اللّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنفَقُواْ مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللّهُ
وَاللاَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلاَ تَبْغُواْ عَلَيْهِنَّ سَبِيلاً إِنَّ اللّهَ كَانَ عَلِيًّا كَبِيرًا

"Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allâh and to their husbands), and guard in the husband's absence what Allâh orders them to guard (e.g. their chastity, their husband's property, etc.). As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful), but if they return to obedience, seek not against them means (of annoyance). Surely, Allâh is Ever Most High, Most Great' (alQur'an 4:34).

Nushooz from the husband

Disrespecting her, transgressing against her by abusing his rights, failure to fulfill obligatory duties, boycotting her, not being considerate, not maintaining her, treating her unkindly. Allah says:

وَإِنِ امْرَأَةٌ خَافَتْ مِن بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلاَ جُنَاْحَ عَلَيْهِمَا أَن يُصْلِحَا
بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الأَنفُسُ الشُّحَّ وَإِن تُحْسِنُواْ وَتَتَّقُواْ فَإِنَّ
اللّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

"And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allâh is Ever Well Acquainted with what you do' (alQur'an 4:128).

What causes Marital Discord?

The main cause for An-Nushooz is the Shaytan.

Jabir reported that Allah's Messenger (Peace Be Upon Him) said:

'Iblis places his throne upon water; he then sends detachments (for creating dissension); the nearer to him in rank are those who are most notorious in creating dissension. One of them comes and says: I did so and so. And he (Iblis) says: You have done nothing. Then one amongst them comes and says: I did not spare so and so until I sowed the seed of discord between a husband and a wife. The Satan goes near him and says: 'You have done well. A'mash said: He then embraces him' (Muslim).

The different categories of marriage

1. **Traditional** - Husband is the main breadwinner while the wife is responsible for the house and children. If woman works she is required to take care of the house as well. Husband can help around the house.

2. **Egalitarian** - Both parties are equal. No role definition, equal participation where man can substitute for mother (western idea). Responsibilities of financing, parenting, and household are divided equally.

3. **Transitional** - In the middle of the two other marriages. Responsibility is shared. Wife has right to provide income. Wife has right to pursue career. Husband has part of the responsibility. People believe in it but hardly practice it.

4. **Mixed marriages** – Example: a traditional spouse marries an egalitarian spouse, violating each other's roles. There is tension when a spouse comes from overseas. People come with the patterns they learn from marriages in their environment.

Which category is best? The best marriage comes about when you choose to follow the Sunnah of the Prophet (Peace Be Upon Him) in all aspects of your marriage and life. (Check the previous chapter). We discussed the 4 greatest women who existed and what made them of this noble status. Allah created us to excel in certain things, and if we stick to the fitrah which we were created with, then it should be clear which type of marriage is the best. Allahu A'lam.

One common problem is that each spouse greatly expects the other to encourage them in their deen and help them reach a higher level. If this expectation is not met, both eventually collapse and start feeling dissatisfaction.

Don't depend on your spouse alone. Depend primarily on Allah and ask Him to help you.

Break the silence

Do NOT push things under the carpet. Seek the assistance of the wali.

Marriage counseling in Islamic Law: Allowed, within bounds, by qualified individuals like the Imam of the Masjid, professional Islamic counselors, etc.

How to solve the problem?

Know what your spouse considers to be "Loveable Actions" and "Hateful Actions"

According to group activities done in class, we've found the following:

She Loves Me? He Loves me Not?

What husbands consider as 'Loveable Actions'

1. Cook good-tasting food on time
2. Make themselves beautiful for their husbands
3. Giving them a massage (yes that's what they really said)
4. Helping them do their religious actions
5. Being thoughtful and appreciative
6. Giving their husbands a warm welcome
7. Being obedient and supportive

What wives consider as 'Loveable Actions'

1. To help her with her religious duties
2. To be respectful and lend an attentive ear
3. To be affectionate and caring
4. To be thoughtful and appreciative
5. To spend quality time together
6. To complement her unexpectedly and tell her "I love you"
7. To joke around and be playful

What husbands consider as 'Hateful Actions'

1. Denying intimacy
2. Vengeful criticism
3. Nagging and complaining
4. Being unthankful or disrespectful
5. Making strenuous demands
6. To reveal family secrets outside the family
7. Improper hygiene or attire

What wives consider as 'Hateful Actions'

1. Negligence and abuse
2. Not fulfilling their Islamic duties/Ignoring the Sunnah
3. Giving preference to the TV or pc over spending quality time with wife
4. Improper hygiene or attire
5. Not being appreciative to her or what she does
6. Being too demanding or controlling
7. Being stingy in money and/or time

Chapter 5 – The Languages of Love

Maintaining LOVE and Marital Life

We must be willing to learn our spouses' primary Love Language if we are to be effective communicators of Love.

Love after the Wedding…

Marriage in western societies is based on only Love; however, in Muslim societies marriage is based on Love and Mercy. Marriage is like a bird with two wings…wings of Love and Mercy. Just like a bird needs both wings to be strong in order to fly high, so too do we need to maintain a balance between Mawadda wa Rahma in order for our marriages to stay strong.

1. Does marriage kill Love?

If we think of love as only "passionate/romantic" love or the "in-love" syndrome that we have before and at the beginning of marriage then, Yes! marriage will kill that love, according to western philosophy.

However, Ibnul Qayyim says in Rawdatul Muhibbeen that marriage does not kill Love. Marriage should increase Love if the intentions of the spouses were sincere, if they are compatible and if they fulfill their responsibilities to each other.

Poets also write that romantic Love should not end with marriage. Nevertheless, as marriages evolve, the passionate, romantic, in-love feeling will start to diminish and will be replaced by "real" love. But what is "real" love?!

Real Love develops and transforms throughout marriage. It may start out as "passionate/romantic" Love and may change to mercy as the couple experiences different circumstances throughout their marriage.

Maybe the single factor that kills Love after marriage is that couples usually take each other for granted after marriage, so it is important for us to learn, understand and

speak the Love language of our spouses if we want Love to continue and only increase after marriage.

2. Communicating Love to your partner

To do this, we need to understand the different languages of Love and, in particular, the languages of our spouses.
Or, we could just say it…I Love you (but don't include "for the sake of Allah"…it's your spouse…!)
RasulAllah sal Allahu alayhi wa Sallam understood 'Aaisha very well.

'Aaisha narrated: "RasulAllah sal Allahu alayhi wa Sallam said to me, "I know when you are pleased with me or angry with me" I said "From where do you know that?" He said, "When you are pleased with me, you say "No, by the Lord of Muhammad" but when you are angry with me then you say "No, by the Lord of Ibrahim" So I said, "Yes,(you are right) but by Allah, O Rasulullah, I leave nothing but your name"" (alBukhari).

When we understand our spouses' Love language, we are better able to tell how they are feeling at the moment and thus how to deal with the situation.

3. Rationalizing Love in marital life

Love is not something we feel, it is not emotional; it is something we practice…it is an action, a way of life, a style!

If we want to keep our Love alive after marriage, then we need to revive something that we used to do before/at the beginning of marriage, or we need to bring something new that will provide that feeling of commitment that we had before/at the beginning the marriage. What made our spouses Love us was what we did at the beginning!

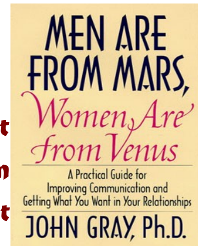
We need to open our hearts to Love our spouses the way they are and never have a mind-set of what they should be after marriage. We need to understand our differences.

Remember the Love Tank and Bank Account theories…we need to keep filling up before we run out and get stuck or we need to keep depositing if we want to continue withdrawing.

Men are From Makkah, Women are from Madinah

Allah subhaanahu wa ta'aala distributed different rights and responsibilities based on our differences, so it is important for us to understand these differences if we want to maintain Love in our marriages. Love should be fulfilled in our marriages if we fulfill our responsibilities to each other. So, we should not think only of our rights but we should think about how we can best perform our responsibilities so that our spouses will be pleased with us.

1. Men are from Mars and Women are from Venus



This book is an honest study done by the author John Gray and it highlights how different men and women are. It's like if they are from different planets. Men understand men and women understand women but men and women do not understand each other. Thus, it is more important for us to understand each other in order to maintain Love than to just have good intentions.

> "Love him little but understand him a lot." "Love her a lot but don't try to understand her"

In the title of this section, Men are from Makkah, Women are from Medinah, we turn to the characteristics of Makki and Madani Quran. Makki Quran is strong, articulate, with short statements that are to the point. Madani Quran is more detailed, and provides a lot more information. SubhanAllah, doesn't this make a great analogy for the men and women ?!

2. Understanding the Different Values

Men value/define themselves through their power, authority and achievements.
They like dominance, power, strength and giving commands. They are interested in anything that will satisfy their egos, so they usually buy sports magazine and explore new technology. Men talk to relay information and they can only focus on one thing at a time so whenever they have a conversation, one man would talk and the others would listen.

Women, on the other hand, appreciate social and emotional values.

They are interested in relationships, passions, beauty, emotions, etc. They talk to build relationships and just for the sake of talking, i.e. they do not necessarily talk to give information... they just need to be heard. They can focus on many things at the same time (they are like radars!). As a result, whenever a group of them are having a conversation, all, or most, of them talk at the same time.

3. Crisis approach and Coping with Stress

Women think that men want to talk when they are stressed or facing a crisis so they start talking to their husbands but their husbands consider this to be nagging. Men think that women need space when they are stressed or facing a crisis so husbands try to give their wives space, but the wives consider this to be insensitive.

How then should we understand our spouses' reaction?
Well...
When men are stressed or facing a crisis, they keep silent and hold it in or sometimes they seclude themselves. RasulAllah sal Allahu alayhi wa Sallam withdrew from his wives for a whole month when he was upset with them. Men want to be able to figure out the solution by themselves. Sometimes they also try to find another person with a bigger problem so they could feel better about themselves- so they turn on the TV. So their wives should just leave them alone for some time and when they are ready to talk, they will.

In contrast, women want to talk when they are stressed or facing a crisis. If their husbands don't want to talk with them, then they will find someone else who will listen to them and sympathize. Sometimes a woman just wants to talk for the sake of talking, and since men try to get information from conversations, her husband will not understand what she is trying to tell him, but she isn't trying to tell him anything, she may just want him to listen to her and sympathize with her. So, husbands should try to listen to their wives and give them advice that will help them emotionally.

'Aaisha understood RasulAllah sal Allahu alayhi wa Sallam very well. She said that when he was stressed or something was bothering him, he would rush to salaah or stroke his beard.

4. The Power of Motivation

Men feel motivated when they feel that they are needed. They want to feel needed and that is why Allah gave al-qiwaama to them. To not be needed is a slow death for a man so if a woman shows that she is independent from her husband then he will lose interest in her. This is why studies show that a career woman is far less successful in marriages than a homemaker. Men give depending on how much they are needed; they work harder when they see that their wives/families need them. Therefore, motivate your husbands by fulfilling their sense of authority; by making them feel that you are dependent on them.

Women feel motivated when they feel cherished. They want to feel cherished. They want to feel that you remembered them and they want to know that you will stay with them forever. So give them that reassurance and motivate them by telling them nice things and listening to them etc… to fulfill their emotions.

5. Expressing feelings through different languages

Men express their feelings through actions. If they want to express their love, they may not say it; instead, they will work harder. So, if your husbands are working longer, it may not be that they want to get away from the home; it just might be that they Love you more and want to be able to give you what you want!

Women express their feelings through words and emotions. They like to have "loving" conversations. They want to hear their husbands say I Love you. So, once in a while, please tell your wife that you Love her!

6. Our emotional differences



The emotional parable of a man is that of a rubber band. If men feel stressed or are facing a crisis, they stretch out. Men leave their center to find themselves and when they have reached their limits they snap back with full energy, faster than how they went out. If their wives try to go after them then they move even farther away until they break. At this point there is no coming back. Women need to allow their husbands to stretch out and come back with a bang!



The emotional cycle of a woman is that of a wave. The moods of women crest and fall like a wave; for example, they may be unhappy thinking about the children and the amount of work they have to do but when they receive words of compliments from their husbands then they immediately become happy.

Sometimes this wave can be like a tsunami! Husbands should be around to give their wives the reassurance and confidence they need when they are feeling depressed i.e. when the wave falls!

Languages of Love

Men consider Love to be intimacy so they usually think about Love during the night. Women consider Love to be emotional so they usually think about Love during the day. Women want to be cherished and they believe that intercourse is a reward that should be given to men, so men should not be offended if they get nothing during the night because they didn't do anything during the day!

To understand our spouses and their reasons for behaving the way they do, we need to understand their Language of Love.

1. Words of Affirmation

Every one of us needs and likes compliments.

RasulAllah sal Allahu alayhi wa Sallam said, Whoever does not thank people does not thank Allah. He (SAWS), also said, Whoever says Jazakum Allahu Khairan to his brother has rewarded him abundantly and A good word is charity.

So we should say please, thank you, jazakum Allahu khairan, excuse me, etc; to our spouses. The voice/tone makes a difference in how we say things so we should say these things with a tone that suggests that we mean what we say. Also, whenever our spouses do something that we are pleased with (e.g. taking out the garbage (for men) and cleaning the house (for women)) we should show that we are pleased with them by saying or doing something e.g. giving them a surprise kiss!

Love cannot be demanded but it can be requested and we can request it by doing the things that will please our spouses and also by saying kind words and words of appreciation to them.

2. Quality time

RasulAllah sal Allahu alayhi wa Sallam used to spend time with his wives, even when he was traveling. He (SAWS) would talk to them and listen to them, and as we learned, he used to race with 'Aisha!

Women need to spend some time alone with their husbands. They need to have their husbands' undivided attention. They need their husbands to listen to them and only them so that they can feel Loved! At a minimum, this need only be for 5 minutes of the day. So spend some quality time with your wives.

The best quality time the late hours of the day. Most women like to talk because everything is quiet and peaceful, but husband usually hates to talk at that time. Rasool-Allah SAWS, when he would finish his Qiyam, if Aisha RA was asleep he would lay down next to her. If she was awake, he would talk with her.

Women also need some time to vent their emotions and shopping is one such way. So husbands should understand the philosophy of shopping. It is not to buy stuff and spend money; instead, it is to spend time together. Try to enjoy this time together with your wives.

3. Receiving gifts

RasulAllah sal Allahu alayhi wa Sallam said that we should give gifts to one another since this increases our love for each other.



RasulAllah sal Allahu alayhi wa Sallam said: "Shake hands for this will dispel rancour and exchange gifts and love one another for this will dispel hatred" (Malik).

Gifts are a physical symbol of our love. Give thoughtful gifts. Men usually like to think of the practicality of the gift; however, women just want to know that their husbands remembered them; thought about them. It's not the value of the gift that matters to women but the knowledge that their husbands were thinking of them. Flowers and chocolates are just fine but occasionally buy something else too or make the gift yourself!

Gifts are very important in maintaining Love after marriage just as they were important during the betrothal period.

4. Acts of Service

Al-Aswas bin Yazid narrated: I asked 'Aaisha, "What did RasulAllah sal Allahu alayhi wa Sallam used to do in his home?" she said, "He used to work for his family and when he heard the adhan he would go out" (AlBukhari).

'Aaisha also said that RasulAllah sal Allahu alayhi wa Sallam used to mend his own clothes and shoes.

Generally, women need help with some household responsibilities, so husbands should try to emulate RasulAllah sal Allahu alayhi wa Sallam as much as possible and also help around the house and with the kids. However, they should do this on their own accord and not wait for their wives to tell them what to do. Their wives will appreciate it more when they help without being told because women Love acts of service and small surprises that show that their husbands are thinking of them. Also, when husbands try to help, they should do the job properly so their wives don't have to do it again. But women should remember that men can only concentrate on one task at a time so don't expect your husbands to do a variety of things at the same time and also don't expect them to have the same interest as you.

Men also appreciate acts of service so women should be willing to help their husbands without them asking. Remember that the best 'ibaadah that a woman can do is to be obedient to her husband and to be ready for him and take care of him. This is as rewarding as her salaah and sawm etc.

5. Physical Contact

Men love physical contact. Rasool-Allah SAWS was not an exception. He used to kiss Aisha RA's face wherever he wished.

RasulAllah sal Allahu alayhi wa Sallam showed respect, love, and mercy to his wives. This was often manifested through physical contact.

Hisham's father narrated that 'Aaisha said, "RasulAllah sal Allahu alayhi wa Sallam used to kiss some of his wives while he was fasting." And then she smiled. (AlBukhari).

'Aaisha said, "RasulAllah sal Allahu alayhi wa Sallam used to kiss and embrace (his wives) while he was fasting and he had more power to control his desires than any of you." (AlBukhari).

Sometimes when RasulAllah sal Allahu alayhi wa Sallam was talking to his wives, he would extend his hands towards them to touch them. He would also kiss his grandchildren.

'Aaisha reported that there came a few desert Arabs to RasulAllah sal Allahu alayhi wa Sallam and said, "Do you kiss your children?" He (SAWS), said, Yes. Thereupon they said, "By Allah we do not kiss our children." So RasulAllah sal Allahu alayhi wa Sallam said "Then what can I do if Allah has deprived you of mercy?" (Muslim).

Men usually want to have intimate physical contact while women prefer kissing, touching, hugging and caressing (i.e. thoughtful physical contact). As the above ahadith suggest, it was RasulAllah sal Allahu alayhi wa Sallam who used to initiate thoughtful physical contact with his wives, so husbands should try to emulate this.

Public display of Affection

There is nothing in the Qur'an and Sunnah that forbids men and women from displaying their affection for each other in public so the 'ulemaa have regulated this.

'Aaisha narrated: '...It was the day of 'Eid and the black people were playing with shields and spears so either I requested RasulAllah sal Allahu alayhi wa Sallam or he asked me whether I would like to see the display. I replied in the affirmative. Then RasulAllah sal Allahu alayhi wa Sallam made me stand behind him and my cheek was touching his cheek and he was saying, 'Carry on! O bani Arfida' till I got tired. Then RasulAllah sal Allahu alayhi wa Sallam asked me, 'Are you satisfied (is that sufficient for you)?' I replied in the affirmative and he told me to leave' (AlBukhari).

Therefore the 'ulema have allowed whatever is culturally accepted by the Muslims e.g. touching, being cheek to cheek and holding hands. However, they forbid any explicit behavior e.g. hugging and kissing, and anything that goes against modesty. We are also allowed to

show our affection for our spouses in front of our children until they reach that age where they are able to recognize and understand what is going on.

Final advice

We all need to investigate the language of our spouses because it is only through education that our qualities will develop.

How to win the heart of your spouse

- Remember the life of RasulAllah sal Allahu alayhi wa Sallam with his wives.
- Fulfill your obligations and do not only think of your rights (and what you should be getting; you also need to give).
- Refer all your problems to the Qur'an and Sunnah.
- Exchange gifts regardless of the price.
- Spend quality time together.
- Use the language of the body especially the eye to compliment your spouses etc.
- Be smart.
- Be playful.
- But most importantly, compromise, compromise, compromise!
- However, remember that there is no compromise with regards to our obedience to Allah and His Rasul!
- The Bed is the most important place and time for intimacy...just to talk and learn about each other etc. Men usually ruin this by falling asleep when their wives are talking to them or by bringing business into the conversation. a t.v. in the bedroom also ruins this time.
- Don't waste those beautiful moments!

"Umar ibn al-Khattab is accreddited with eighteen wise maxims for the people and among them are the following:

> "Put your brother's affairs in the best light that he may not act towards you in a manner obliging you to take a contrary opinion. Think not evil of any word that has proceeded out of the mouth of a Muslim, if you are able to find a good construction for it."

Such-may Allah exalt you- is the manner of conduct enjoined by Allah, the Messenger of Allah and the Ameer of the Faithful. [Ibn Hazm]

